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# APPLIED IDEALS IN WORK WITH BOYS

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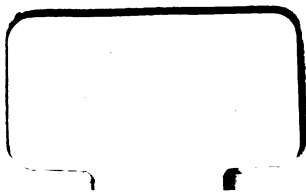
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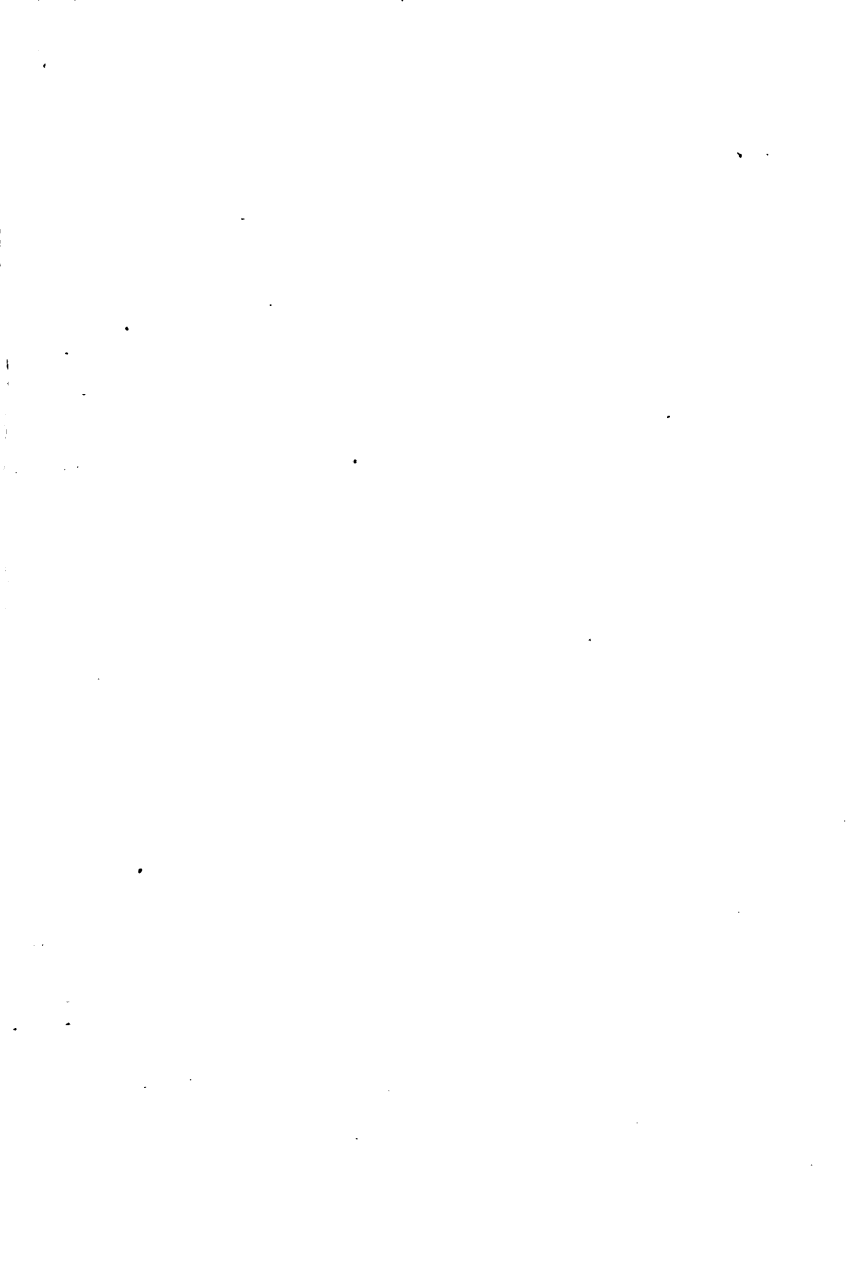
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# APPLIED IDEALS



# APPLIED IDEALS

## IN WORK WITH BOYS

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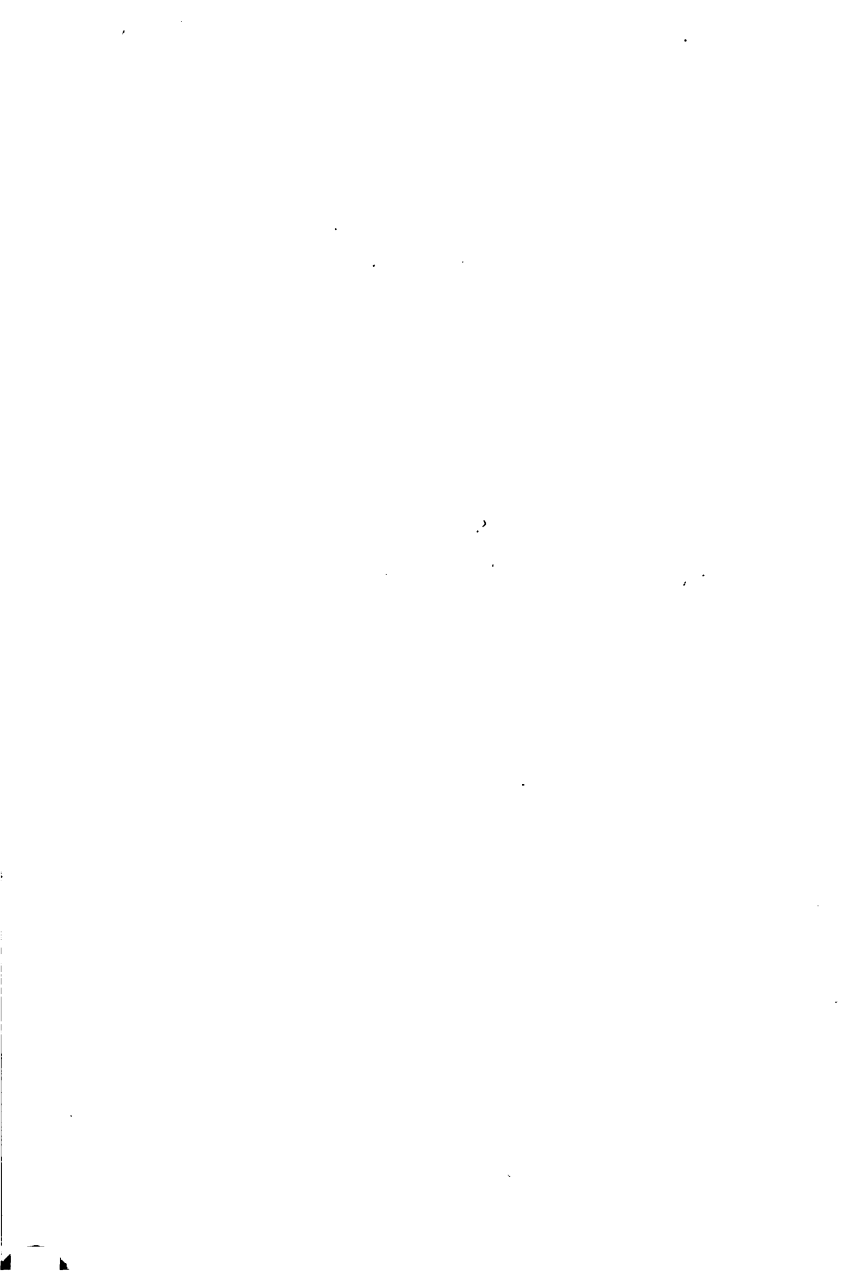
## PREFACE.

Men fear even while they honor science. They are slow to act upon deductions from the mass of common knowledge. They warn their wise men away from direction in practical affairs as they do their preachers from politics. There is an instinctive notion that a too accurately ordered view of life tends to dehumanize it. Now, whether or not there be justice in this view, as it applies to the rest of the world, it never can hold true for boys. A dehumanized boy is inconceivable. On the other hand, there is good hope that the boy will humanize science, whose chief use in this field is, after all, to bring the man up to the point where he can see what the boy looks like. Upon that view he may safely act. In this volume knowledge and action are never divorced and the solvent of both is love. The annual Institute of Workers with Boys, gathered in Pennsylvania at the call of the State Young Men's Christian Association, expressed through its speakers so clear and unified a gospel that the complete report of the convention required little editing. Indeed, this conference merited the rare distinction of being called not so much a convention as a conspiracy to create enduring literature.



# **I**

## **PHYSIOLOGICAL GROUPING**



# Applied Ideals

## ANATOMIC, PHYSIOLOGICAL AND PSYCHOLOGICAL VS. CHRONO- LOGICAL AGE AS AFFECTING GROUPING OF BOYS.

C. WARD CRAMPTON, M. D.

*Director of Physical Training, Board of Education,  
New York City*

**W**E are about to begin a complete readjustment in our methods of caring for the child in medical, social, and scholastic ways. We are unconsciously beginning this revolution by assuming a critical attitude toward our general practice of classifying all children on a basis of chronological age—the number of years which they have lived. The readjustment when complete will provide a new basis for



record, investigation, and treatment of all kinds, and this basis will be the physiological or psychological age.

*Definitions.*—Physiological age refers to the stage of development which the child has reached, in contradistinction to the chronological age, which merely states the number of years which it has lived.

The term anatomic age is not in practice to be distinguished from physiological age; in fact, the drawing of any such distinction is merely to quibble. We may, it is true, assign a child to a certain group which corresponds to the first appearance of a new structure and call it anatomic age. Nevertheless, new structures do not appear without immediately assuming their proper function and the term physiological age seems to cover the ground.

Physiological age, however, refers to the status of the development of the mind, and we have ample justification in assigning to it psychological developmental groups, based upon the appearance of a new mental function, such as the appearance of a desire to play team games instead of individual

## PHYSIOLOGICAL GROUPING 13

games, or to remember things by association rather than by rote.

*Developmental Periods.* — Intrauterine growth is extremely rapid; after birth it is followed by a rapidly decreasing rate of growth and development, until at the age of two or three the child begins to grow at a slowly increasing rate until a plateau of almost no growth and development is reached at about the chronological age of seven or eight. This static condition is maintained until there has commenced the great puberal age. At this time, the most important epoch of adult life, second only in significance to the event of birth, the child commences a period which can be likened only to an explosion of growth and development. This is the stage in which boys often join the Y. M. C. A. They begin to grow tall with great rapidity, weight is added pound by pound, and with the increased bulk comes a rapid addition to the muscle, strength, and motor ability. This age is most prone to begin during the warm months of the summer, and when it does occur a single month may add an inch in height, twenty pounds

in weight, and double the muscle force. After a variable length of time, a year, or a year and a half, the increase in height, weight, and strength gradually return to a slower rate and the body and mind proceed with a stage of ripening which we call adolescence.

Referring to the whole progress from birth to maturity, we can catalogue the appearance of each new added structure, function, and mental ability, the whole forming a complete series from start to finish. Nor need we end our catalogue with maturity, for even on this high plateau appear new physical features and mental traits which determine important epochs in human life; even after this the downward slope of existence shows salient points, such as menopause, canities, and tissue hardening, which are physiological stages of exceeding definiteness and importance.

In this catalogue of events physiological and mental growth do not proceed in an orderly fashion year by year. Some may be hurried, others retarded. Individuals rush past others for a time and then lag behind,

## PHYSIOLOGICAL GROUPING 15

while nations seem to develop rapidly up to a certain point and then fall back behind others of steadier growth.

We cannot tell from the number of years which the individual has lived what stage of development he may be in. The calendar and the chronological age based upon it do not give us trustworthy information; and, strange to contemplate, the general error of science, medicine and education is a blind adherence to a chronological age.

*Education.*—There are two courses of study which the growing child must pursue, one of which is demanded by nature, the other by the school. The school cares for its own while nature's work is left to instinct and accident. Civilization demands reading, writing, arithmetic, for its own maintenance and progress. Its business must be lubricated by the oil of this knowledge without which its processes would be impossible. Civilization provides schoolmasters to do the work of teaching and has rested content while the schoolmaster has made progress largely in his own sphere.

The particular periods when instincts ap-

pear have (in small part) been noted, and appropriate instruction has in the main been provided, but the chief weakness of education today results from its failure to recognize the fact (where it is absolutely essential that it should) that children differ in rapidity of development. Its maladjustments are particularly evident and distressing at or about the time of puberty. The change from an asexual to a sexual life may occur at any age from six to twenty years, usually between twelve and fifteen, but when it does occur the changes are profound. In the short space of six months the child becomes a man or a woman, and the process is fraught with the dangers and turmoil of a new birth. There is an outburst of physical growth, four to five inches are added to height, thirty to forty pounds to weight, and strength may be doubled in a short space of time. New mental abilities appear while others disappear, the type of play changes, new companions are sought, new likings, tendencies, enthusiasms and emotions make up the whole life. Old landmarks fade and new ones are eagerly sought.

## PHYSIOLOGICAL GROUPING 17

The sexual ripening determines an entirely new outlook upon life, the earning instinct looms large in the boy and the home-making instinct in the girl.

The important fact that is constantly disregarded is the fact that the puberal change leaves the child a wholly different being—different mentally, physically, morally, and ethically from the children in the stage just left behind.

This disregard results in the endeavor to teach classes that are composed of children of both the prepuberal and the postpuberal stages, the immature and the mature.

Sitting alongside of each other, in the same club or gymnasium-class, subject to the same regulation and discipline, are boys three or more years past puberty and others with three or more years lacking before the change will occur. The result is a chaos. No one course of treatment can be fitted to their disparate needs and no one form of discipline can be enforced with each group with equal success.

This condition obtains in the whole of the grammar department of the elementary

school, in the first year of the high school, and in the boys' clubs and departments of the Y. M. C. A.

The elementary school commences theoretically at or about the age of six, when the child is able to go to and from school and has become a burden at home, which the head of the home, the mother, can shift to the shoulders of the public. The community on its part is glad to assume the burden for it must commence at the earliest possible moment to fit the child for citizenship. This lower school has for its opportunity the seven years immediately following, or rather it has the years up to the time when the child reaches its puberal age. This is between the age (on an average) of thirteen or fourteen; hence, allowing for slow progress there will be about seven years for the elementary school. From ages of experiment it has been found that the child will not study in school after this epoch has been reached unless undue compulsion has been used. The elementary school is naturally self-limited by the advent of puberty. Recently, however, the needs of education have

## PHYSIOLOGICAL GROUPING 19

been multiplied and another year has been added to the elementary school, with the object that more may be taught. This disregard of natural limitation of the school produces the result outlined above. The post-pubescent child is kept in the elementary school by force of will and authority, and what is worse, he is subjected to the same treatment as the immature child.

Much of the teaching in the elementary school is based upon authority. The best teacher is often the one who can nag most successfully. The best pupil is the one who is most easily nagged and the one who would rather study his lessons than battle against odds with the school authority, in which he is handicapped beyond all chance of success. With this choice of rebellion or docility the postpubescent boy most often chooses according to his newly ripened instincts of manliness and becomes a school rebel and truant. Nothing could be worse for the child, the school or society, for truancy is often the first term in a series of rebellions against organized authority, the last term of which is the penitentiary. These



facts should guide our treatment of the boy out of school even more fully than in it.

The mature boy is bound down to lessons in which he has no interest, his enthusiasms being those which are related to his suddenly increased mental and physical powers; these must receive an outlet. If they cannot in school they assuredly will out of doors, if he is bound down to a dull routine of school failure at a time when he is beginning life anew and success is the most essential thing in life, and failure the most damaging. His immature brother may be four years older than he, is not worried or bothered with new abilities, and fits into the school routine which is frankly fitted to him. It is absurd to submit these two wholly different classes of individuals, out of entirely different developmental epochs, to the same routine discipline, administration, and course of study.

It is clear that under the circumstances both the immature and the mature will suffer from being placed together in one classroom, and it is equally clear that the group

## PHYSIOLOGICAL GROUPING 21

to which our treatment is better adapted will suffer least.

While these premises are granted, and they seem indisputable, the working out of this separation becomes the first immediate duty. This is in most cases very simple and will, moreover, entail absolutely no expense. Where there are two or more classes in a group it is easy to determine by examination which are mature and which are immature and they can be readily placed in separate classes. Where there are many groups we can have a definitely graded series of maturity and immaturity from a class of the most mature down to the class of the most immature. It will be strange indeed if our administration, once alive to the advantages of this plan, does not adopt it forthwith. Education and boy culture will become rational, based upon what children are, rather than upon what they are theoretically supposed to be.

The boys' clubs in the settlements are open to the same criticism that is directed against the public schools. Fortunately it is much easier to arrange for the logical

grouping of individuals under private control than of those under public control, and I expect to see the settlements boys' clubs and departments of the Y. M. C. A.s taking the lead in this important departure.

Where the schools fail in their treatment of the mature boy the clubs must do an added duty. The Y. M. C. A. does, in part, the same general duty to the public that the school is expected to do in the future, and it is important that it should lead in any general advance.

*Child Labor.*—During the last twenty years there has been an organized movement toward the enactment of child-labor laws, and no legislation has been, on the whole, more beneficial to the child and the community at large. It has in the main protected the child from the strains of labor and conserved the health of the workers of this generation and has saved the lives of countless children.

These laws are, however, faulty and irrational, for they are based upon a chronological age. Immature children of fourteen are allowed to work, even though they will

## PHYSIOLOGICAL GROUPING 23

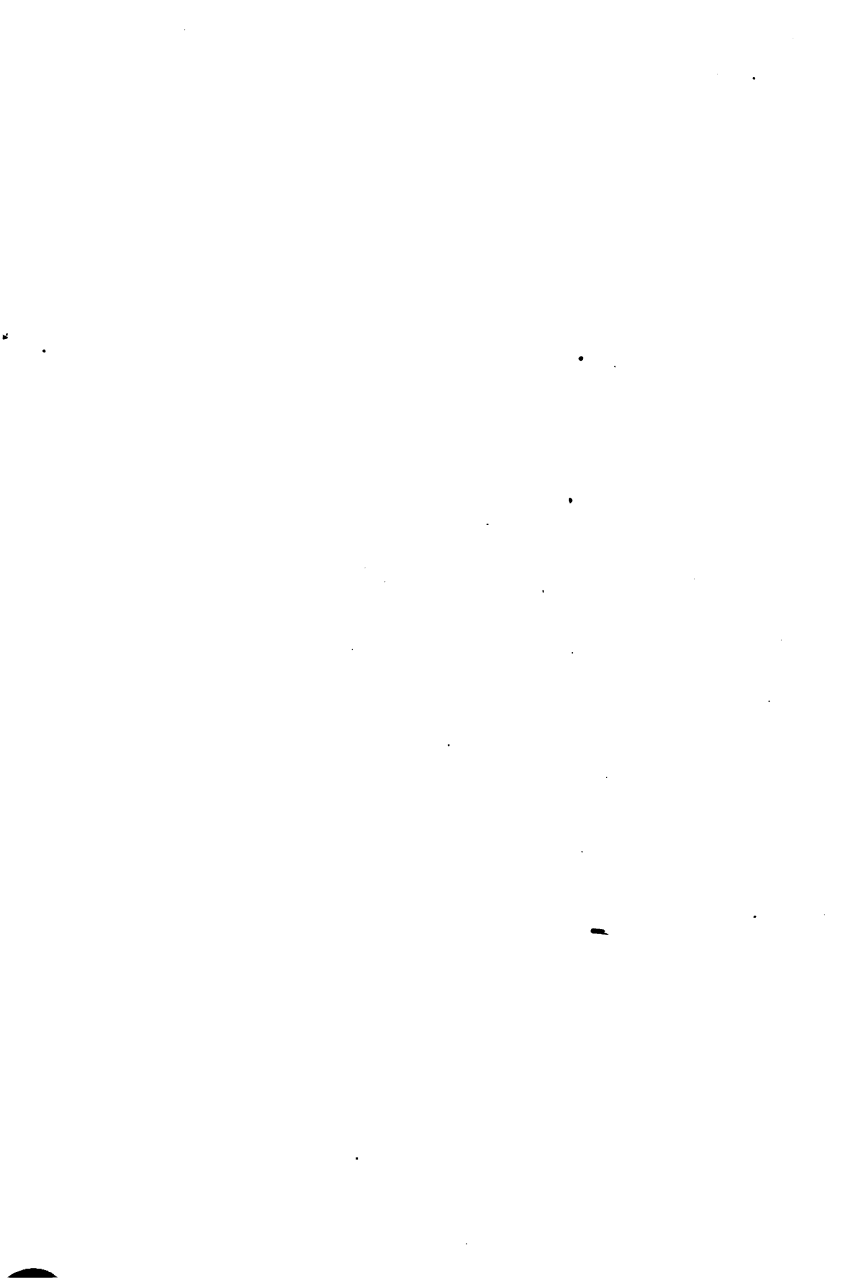
not become mature for two or three years afterward. Mature children under fourteen are not allowed to work even though they are strong young men and women who have passed the stage of puberty years before and are well ripened for the strains of life. This is manifestly absurd. The only rational procedure is to place the question whether or not children shall be allowed to labor upon the results of a physical examination which will determine their maturity or immaturity. The signs of puberty, pubescence in the male and menstruation in the female or, if more feasible, pubescence in both, may be easier of determination, and, moreover, a proper criterion. Rotch of Boston has placed before the public recommendations to the effect that the appearance of ossification centers in the wrist should be used for this purpose. While this criterion would be important if it were true, it is unfortunately not true. Up to the present time, in the several bulletins issued by Dr. Rotch, there is unfortunately not a thread of evidence that the development of the bones of the wrist have related to them in any way any physical or

mental ability of any kind, and not until this evidence has been presented can we in any way give attention or credence to the claims of this method.

Unfortunately also Dr. Rotch's development processes, which cover about the stage of the appearance of puberty and are labeled H, I, J and K, differ from each other only in degree, not in kind; that is to say, stage J differs from stage K only in the fact that the bones are slightly more developed and more massed together. Unfortunately, this is a matter of opinion that is not objective enough for scientific or practical purposes. Unfortunately, also, there is no particular reason why the bones of the wrist should be given preference to the bones of the ankle or any other convenient part of the body. This is particularly distressing, for we have found that ossification does not proceed regularly throughout the body. There is even a difference between the right and left wrist, and if we were to follow Dr. Rotch's ideas we might be forced to put the left hand at work and to keep the right hand idle.

## **II**

# **ADOLESCENT PSYCHOLOGY**



## THE PSYCHOLOGY OF THE ADOLESCENT BOY

WINFIELD S. HALL, PH. D., M. D.

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Medical School, Chicago*

IN treating the subject given, I shall presuppose that my readers have a knowledge of general psychology. For a decade past it has been looked upon as a necessary part of the equipment of teachers in the schools and of leaders in various phases of work with youth, whether educational or social—as in the social settlements—that they possess a working knowledge of psychology. The importance of this knowledge is so widely recognized and theories have been so rapidly changing during the last decade that a very considerable portion of matter appearing in educational journals, as well as



in the journals devoted to various phases of social work, is devoted to the discussion of psychology, either theoretical or applied.

Assuming then that we are on common ground as to generally accepted principles of psychology, let us review briefly two of the more recently advanced but now widely accepted theories of psychology, whose recognition and application is of especial importance in any rational and practical application of psychology to the adolescent period.

#### PSYCHIC EVOLUTION

Since the studies of Romanes in "Animal Intelligence" and mental evolution, the conviction has gradually gained ground among biologists in general and psychologists in particular, that the mind of man is just as surely and just as naturally the product of a gradual step-by-step evolution as is his body. Organic evolution traces the beginnings of simple tissues and organs of the physical body back to remote periods of antiquity, where we find in the simple structures and in the functions of aquatic ani-

## ADOLESCENT PSYCHOLOGY 29

imals, which were perfectly adapted to their simple environment, the prototypes of the complex tissues and organs of highly specialized animals of the present day, equally well adapted to their highly specialized environment. Psychic evolution traces the beginnings of simple functions and powers of the mind back to remote periods of antiquity where we find in the simple psychic acts of aquatic animals prototypes of the complex psychic acts of highly specialized animals of the present day.

In lower orders of animals, the student of psychology readily traces a long list of reflex and more or less automatic psychic adjustments to environmental conditions. He also detects emotions not essentially different either in psychic character or in their physical manifestations from the same emotions manifested in the human subject. One of the earliest of these to make itself shown is fear. The evident purpose of this in nature is to put every animal organism on guard to protect itself from danger, and it is evidently a strictly conservative law of nature.

Later emotions of which we get evidence are: Curiosity, pugnacity, affection, jealousy, anger, play, sympathy, grief, hatred, cruelty, shame, remorse, deceitfulness, resentment, pride, revenge, benevolence. These emotions appear progressively in the order named as we study animals from the lowest rank to the highest—from vermes through insects, fish, birds, carnivora (cats and dogs), and apes, to man.

The higher mental functions, such as memory, recollection, imagination, reason, judgment, and will power, are progressively and step by step developed in the higher ranks of animals, those animals most nearly related to man genetically possessing mental powers most nearly approaching those of man in character.

#### RECAPITULATION

No law of biology is more widely recognized than that law of organic evolution called recapitulation. In accordance with the law of recapitulation, every higher animal in his individual development from the simple one-cell type to his complex adult

## ADOLESCENT PSYCHOLOGY 31

form, repeats or recapitulates briefly the history of his race. For example, the human embryo possesses at one time early in its development gill peltures in the side of its pharynx and gill arches in its arterial system. This is universally recognized among biologists to mean that the remote ancestry of man was aquatic and breath was by means of gills. At a later stage in embryonic development the embryo possesses a well-developed tail, well-marked points to its ears, a general coat of rudimentary hair, and many other less striking evidences that its less remote ancestors were land mammals. Just before birth the human fetus develops structures and functions that remind one strikingly of infantile forms and functions of the gorilla and chimpanzee. These facts and many others have convinced biologists the world over that man and the apes had a common ancestor. That this common ancestor became extinct hundreds of thousands of years ago is altogether probable, but that he existed no biologist of modern times doubts.

In a similar way modern psychologists

(who are also biologists) believe that in its individual development from its one-celled to its adult stage of development, every high animal repeats or recapitulates briefly this psychic history of his race. For example, the human infant possesses at birth a few inherited reflexes and automatic actions which are practically identical with some of the general animal instincts. Within a short time after birth, the human infant manifests fear. Later emotions which come into evidence are: Curiosity, pugnacity, and affection, seven weeks; jealousy and anger, three months; play and sympathy, five months; grief, hatred, and cruelty, seven months; shame, remorse, and deceitfulness, fifteen months; resentment and pride, childhood; and revenge and benevolence during adolescence. Note that the altruistic attribute *benevolence* is not developed till the adolescent period.

As the months and years go by and the mind unfolds, the higher mental functions, such as memory, recollection, imagination, judgment, reason, and will power are progressively and step by step developed, in the

## ADOLESCENT PSYCHOLOGY 33

average individual reaching their climax in power, if not their acme in maturity at about twenty-five years of age.

### PSYCHIC PHENOMENA OF ADOLESCENCE

In the light of these generally recognized principles of psychology, the mind of the adolescent boy, which was an enigma to our forebears, becomes an open book to us of this generation. The child, the boy, and the youth represent, in their mental characteristics, earlier stages of race development. Adolescence begins in boys at about the age of fifteen in the average case, though of course some cases show distinct beginnings of adolescence in the twelfth or thirteenth year, while others show no such signs before perhaps the seventeenth year. As the boy emerges from childhood into youth he passes through a prepuberal period that represents the emergence of the race from savagery and fetichism into orderly, tribal organizations and the beginnings of crude industries and early steps of recognition of rights of others. It was a stormy period

of human history. Petty tribal wars decimated the race.

In boy life, the period from twelve to fifteen is a stormy period. The boy recognizes physical force only and combines in gangs, cliques, clubs, "bunches," under leaders, who are not elected but who maintain their position by pure physical force and are leaders, by common consent, only so long as they possess the physical force to compel recognition of their domination. As soon as we recognize this race manifestation in the boy, it becomes evident that any attempt to reason the boy out of these natural instincts will be futile and time worse than wasted. Tactful leaders of boys joining in the spirit of their organization of small clubs, will get them out into the woods and fields, by bluffs and water courses, where each boy may re-enact the ancestral struggles which he in his individual development is now repeating. The building of camps, cliff dwellings, and forts, the catching of fish and wild game, the fighting of sham battles, taking long tramps through woods and across country, avoiding the beaten

## ADOLESCENT PSYCHOLOGY 35

paths and highly developed coach roads, will put the boy in his natural element, make him feel at home and at ease.

About the camp fire in the evening, the leader of such a group should tell stories of the heroes of the race. The word pictures of these heroes should set forth their physical attributes in glowing terms that will make every boy wish to attain as nearly as possible this heroic type of physical stamina. In these camp-fire conclaves the leader has a splendid opportunity—after he has hypnotized the group—to suggest ideals of manhood which will profoundly influence the life of every boy who is fortunate enough to be a member of that circle.

When boys are fully launched in their adolescent period, say from the ages of fifteen to eighteen, they represent the next stage of human development—"When Knighthood Was in Flower." In that stage, government is more or less highly organized. Yet it was a time of monarchical rather than democratic government, though the monarchs were frequently raised to their position of power through election. The



leader of the groups, which in this stage may be larger, must invariably be one of the most mature of the fellows, who is big enough, strong enough, and mature enough to be a real leader in every stage of activity in which the group takes part. He should be agile, strong, and skilful in athletic contests. He should be of sound judgment, fair and equitable in all his decisions, and possessing information equal to that of any in the group over which he rules.

The adolescent youth still represents a stormy period in human history; as the Germans say, he is in his period of "sturm und drang"—*storm and stress*. The boy at this period possesses a high sense of honor, though it is sometimes difficult for older people to understand exactly what his notion of ethics is. He is, however, amenable to suggestion, and it is possible for a tactful leader, step by step, so to modify his code of honor that it can be brought into a reasonable harmony with our ideas of propriety.

G. Stanley Hall calls attention to the fact that the storm and stress of this period man-

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ifests itself in a series of antitheses. One day the youth is enthusiastic about some newly devised plan. The next day or the next week he is depressed and discouraged because of some more or less trivial setback to his plans. One day he is ecstatically happy through anticipation of the joy of some picnic or excursion. This happiness may last through the participation in the event, but the day after is almost certain to find him in the slough of despond, a reaction from the extremes of happiness of the previous day. One day he is filled with a holy enthusiasm to do great and good deeds. He will be a knight errant. He will deliver some oppressed one from an unjust bondage, but a trivial moral lapse, such as a childish loss of temper following some slight irritation, will bring on a reaction which dooms him to a three-day-long imprisonment in a dark dungeon of despair. Thus the youth rushes from one extreme of emotion into its antithesis. It is surely a period of storm and stress. The leader of the boys must be fully cognizant of all these vagaries of boy psychology, if he is to be

successful in his work. The first requisite of the leader of boys is an *infinite and monumental patience*. Never forget that the enthusiasm of today is sure to be followed by the depression of tomorrow, and when you feel a disappointment in the apathetic inactivities of today, be assured that tomorrow will bring a period of surprising and efficient activity.

As the years go by, the vacillating, shuttle-cock mind of the boy and youth, step by step assumes the steady, strong, unperturbed, constant action of the mind of the full-grown man.

### **III**

## **SELF-GOVERNMENT**



## SELF-GOVERNMENT IN BOYS' WORK\*

G. WALTER FISKE

*Professor of Practical Theology, Oberlin Theological Seminary*

**I**N the present situation, while the Associations are discussing the merits of self-government, I discover two serious dangers. Association men know them well. One is the danger of giving immature boys premature liberties. The other is that of treating self-reliant, older boys like mere children.

Here and there you discover some sanguine individual who suddenly finds a panacea for all boy workers' troubles! He had made the mistake hitherto of thinking that what the boys needed was discipline, and

\*For a much more thorough treatment of this subject, the reader is referred to Professor Fiske's book, "*Boy Life and Self-Government*," published by the Y. M. C. A. Press, New York, 1910.

plenty of it, of the stiff, old-fashioned sort. But no, now he sees what they need is freedom, self-government; more rope, room to spread themselves, with no adult around to say No, Can't, Don't, or Stop to them! So forthwith he applies the panacea. He applies it with the same delightful impartiality to small boys and big boys, lads and youngsters. They are all going to be good now and act like little men! No more rough-house! No more worry! No more police work! The boys will take care of themselves.

Of course, it works too well. The boys who are mature enough appreciate and respond to it. The youngsters wink, and let loose the Indian in them. Rough-house riot reigns supreme, and self-respecting boys leave in disgust. The danger, in short, is the abuse of a good thing by working it indiscriminately. The rather sure failure which results puts back progress there for a decade. There is no hope for rational self-government for a boy generation, after such a fizzle. "It does not work here" is the conclusive fiat of directors and commit-

teemen of that local Association. The growing popularity of self-government is increasing the danger of blundering experiments, which will only spoil the reputation and delay the progress of a really good thing.

The other extreme is the still greater danger. Boys in many places have not yet overcome the popular prejudice that they are imps of Satan. Older boys have not yet proved to their elders the folly of treating them either as boys or as men, for they are neither. Conservative directors do not dare to trust valuable property to fellows whom they call irresponsible high school boys. Meanwhile that Association is likely to have all the advantages of an absolute monarchy, with a secretary-boss at the office desk and committees trained to obey; while the big boys tiptoe around as if they were in a sacred Carnegie Library, afraid of taking the shine off the marble! The boys are very likely to take the same thrilling interest in such an enterprise as Bill Sprat, the peasant, took in old English days, when he simply had the privilege of paying his taxes, and then did his best to "do" the



government, since he could not do the governing.

We are all anxious to avoid these two extremes and to utilize, but not abuse, the self-government principle; for most boy-workers seem to have at least the suspicion that somehow this is the key principle in developing manliness in boys. I apprehend that if it can be discovered how to grade self-government for boys, gradually, and with proper discrimination in the different periods as the boys gain self-reliance and responsibility, we shall quite generally favor the plan. The problem is, What degree of freedom and initiative are the boys ready for at each period, and what form of organization is suitable?

The fundamental argument for self-government is so primary it hardly needs emphasis here. It is very apparent that trustworthiness is developed by trust; that honor is multiplied when put on honor; that active interest is increased by active participation; that when the boys who are worthy are trusted with responsibility, their manliness and self-reliance rapidly grow; and

that when it once gets into the boy's head that the Association is his and the building is his, he stops "banging-up the bang-up furniture" and gets very busy supporting the administration, because he feels that he is *it*.

It is clear to me that failures in applying the principle are due either to utter incapacity in the leaders or else to the *lack of discrimination* in dealing with the different periods of boyhood. The only reasonable or safe self-government is *graded, progressive, self-government*. The question is, How shall we find our clue to the degree of self-government which is appropriate to the boys of different ages?

This is an interesting question, and I think we may find our clue by studying the boy in the light of the "culture epochs" theory. Let us discover what period of race history the boy is just now rehearsing, in his instinctive life, and this, on broad lines, will suggest his treatment governmentally.

Before undertaking to explain briefly this recapitulation process, I want to describe to you a typical case which will il-

lustrate it. We shall find in normal boy life two great forces constantly in stress, the force of heredity and the force of environment; the force of inherited instincts—which are merely race-habits persisting in the individual—and the pressure of influences from the boy's surroundings. If you please, the boy is weaving the fabric of his growing life with a modern, civilized woof, upon the ruder but more robust warp of his instinctive life, inherited from distant barbarian ancestors.

The passive, sleepy boy, who never wakes up till his middle teens, is apparently an exception; but usually the active, natural boy in a civilized community is living a double life. He is practically two boys under the same hat. He lives his life on two distinct planes, which are more or less incongruous. His polite life is controlled largely by civilized sanctions, especially within his home. He eats with his fork at the family table; wears cuffs and perhaps even gloves in the family pew, if he sits there at all. Externally he may be the pink of propriety, the acme of civilized progress, the flower of silk-

stocking culture! This is the side he keeps trained toward his unsuspecting mother and his pious aunt. For all civilized functions, this is the nice little man, *Jamès*.

But for a certain period, the root of the matter is not this manikin, but *Jimmie*, the rollicking savage within, the boy as the gang knows him, not as his fond mother imagines him; unless she be a modern mother with Sherlock Holmes' perceptions. It is hardly fair to James to say that the real boy is Jimmie and the artificial boy James. Both boys are real, only one is more so. Neither is it fair to Jimmie to call him the by-product in the civilizing process of producing James; nor merely the raw matériel. The boy himself, if consulted, would probably admit that he was really Jimmie, though his maiden name was James. Let us rather find the truth in the strange *duality* of boyhood. Every natural boy is, more or less clearly, two boys, both James and Jimmie—the prim little pink-and-washed Puritan, and the saucy little rough-and-tumble heathen, struggling together for the mastery of several busy years. If the good

angels are propitious, and the father of the twins has good luck, the resultant, emerging from this seething retort, will be neither James the Pale Face nor Jimmie the Mohawk Brave, but Jim, a manly boyish fellow, frank of face and sound at heart.

Meanwhile, let us not be too fearful for James. Jimmie probably won't hurt him; he'll do him good! Were it not for Jimmie, Jim might never be. In that event the "nice little man, James" would just become a colorless, weazened-up, highly proper and harmless person for the rest of his life. At least he never would set the world afire, for he has not the brimstone. Nor let us tremble lest, after the smoke of the conflict clears, only the young barbarian be left. The danger is much less than we think, for James has a good effect on Jimmie meanwhile. He tones him down and clips his claws and often rings his conscience on him! And, besides, Jimmie has a mother. Let us have patience with Jimmie, have due respect for James, have faith in God; and *Jim*, in due time, will win out.

Right here is the storm center of the boy-

problem. Find here the key to that strange fickleness of boy life which makes many a boy the despair of his mother and of all who fancy that they know him. Boy life is complex; boy thoughts subtle, often illogical. Boy feelings are changeable, fitful, mercurial; boy actions often seem inconsistent and baffling—until you discover that the inconsistency is due to this fact of the duality of boyhood. You are dealing with two opposing natures rolled up into one. Utterly blind to Jimmie, his mother grieves because she “simply cannot understand James.” Neither does his busy father. So James suffers not a few whippings on Jimmie’s account; though this contributes nothing to the peace of the household.

The fact is, young Jimmie for a few years is a good deal of a savage. Do not blame him; he has generations of savage and barbarous ancestors back of him. His love for a rough, out-of-door life and his admiration of the barbarous virtues rather than the civilized graces is purely instinctive. Let him play the boy savage for a while if need be, when Nature says he must; and

then be done with it, and give Jim the white man a chance. Do not regret these turbulent years, for where there is no Jimmie, the boy is apt to be nothing but James the puny Pale Face. Jim the good Old Scout is far better, and we should remember Jim owes to Jimmie a great deal of his virility and strength. Grown-up Jim will be more kinds of a good fellow, if young Jimmie has run the whole gamut of healthy boy life with its clean fun; running through all the phases of race culture, absorbing the best of them all and perpetuating in his enduring habits the noblest instincts which the past has given him.

The degree of emphasis which should be given to the influence of past "culture-epochs" is a disputed question among teachers. Some are inclined to discard it altogether; others tend to overwork it. An increasing number, especially among those who have made a careful study of boy life (where it shows much more clearly than in girl life), find recapitulation the key to much of the perplexity of the boy-problem. I suggest it to you as a very enlightening and

important principle, which should, however, be cautiously and discriminatingly followed.

The physical phases of recapitulation are sufficiently clear. Biologists agree that "ontogenesis recapitulates phylogenesis;" that is, the individual in his early stages of growth passes rapidly through the stages of development which the race long since ascended, as he "climbs up his own genealogical tree." Clearly the human embryo *in utero* passes rapidly through the chief phases of animal evolution prior to the birth of the human race, resembling progressively at different periods the embryo of other forms of life. After birth the process continues more or less clearly; though we have not such tangible evidence for it, for now the recapitulation is psychical instead of physical. Unmistakable glimpses are seen, however, in the life of the boy, which show that he is rapidly rehearsing the progress of his distant ancestors as they made their toilsome struggle upward through the cruder savage and barbarous cultures, up to a Christian civilization. The tender years of



infancy correspond with the pre-historic period of the human race, before race memory began. The early years of childhood are lived in the patriarchal period of the savage kinship clan. Soon the young boy enters the boisterous tribal epoch and rehearses much of the crude culture of those early human days.

Boys vary greatly in their instinctive life. Many of them show little evidence of this process of recapitulation, others tend to overdo it. The latter is a case of too much *Jimmie*, and the former of too much *James*. The free expression of instincts enables us to appreciate the meaning of the spontaneous interests of the boys. For instance, a few years ago we found a new meaning in the boys' "gangs" when we discovered how closely they imitate the tribal form of human society. Similarly we can now understand the temporarily absorbing love for hunting and exploration, and the interest in war at certain ages. Unquestionably the clue to successful boys' work is the arousing of latent interests, the development of healthful, useful effort. The touchstone of

special interest for which you are searching will doubtless be found within the zone of culture-life through which the boy is just now passing, particularly in his play life.

When we reach the period of early adolescence, the age of boy-chivalry, we often find the boy rehearsing clearly the feudal age of human history, with absolute monarchy under czar or king, with its rough chivalric virtues and vices. Soon, however, the boy in the self-assertive middle teens passes into the revolutionary period racially, with its rise of democracy under a constitutional monarchy and its rebellion against despotism; and in the later teens the full-grown boy has outgrown the past and is a full citizen in the republic. A most interesting and quite conclusive illustration of the way boys, left to themselves in their hours of recreation quite apart from a civilized community, will reproduce automatically the primitive customs of past centuries, is shown in the unique boy community at the McDonogh School in Maryland.

These McDonogh boys seem clearly to have proved the value of the culture-epoch

viewed along social and economic lines. They paralleled first the primitive, patriarchal society of the old communal village, with its collective ownership of land, its democratic assembly and informal legal customs, its ready reflection of public opinion, its swift, impartial, crude, and literal interpretation of justice, its simple barter and medium of exchange. Later they rehearsed the limited democracy of more formal days, with the gradual development of private ownership of land, the growing tendency toward centralization of wealth and power, and essential government by oligarchy, with the gradual disenfranchisement of the masses. Later came the monopolizing of land and boyish wealth, until a very few were in control; followed by the rise of a powerful socialistic spirit indicating the return ere long to essential social democracy.

It should be perfectly clear that recapitulation is not merely an interesting coincidence, but a perfectly natural thing. It is entirely logical that the primitive individual should think, feel, and act like primitive society, when he is in the primary school of

experience. In so far as environment allows, it is to be expected that the same impulses and process of reasoning which developed customs and institutions among child-like peoples, should have like result among individual boys. Race history then may be expected to furnish us the clue to the sort of social and governmental treatment which is natural to the boy and the race at a given period, not in detail, but on broad lines.

Let me summarize my thought here in a few sentences: It is evident that there is a rather close connection between racial development and the development of the individual boy. It is also apparent that no organization of boys which violates the principles of this natural development is likely to succeed. That is, entire freedom from restraint given a boys' club of under ten or a dozen years, say, is pretty sure to result in the speedy necessity for a dictator—if, in fact, the whole club does not soon fall to pieces from mutual jealousies. And to give complete freedom to a boys' club of thirteen to fifteen would be likely to have the same

effect as in the average South or Central American republic; another gang leader comes along and annexes the government! The principles of the racial development must therefore in general be regarded. We should aim to reproduce in our boys' organizations such stages of political progress as indicate broad distinctions clearly indicated in boy life.

It is clear that any organization of boys in childhood must be retail organization, in little groups, with older boys as natural leaders in the little clan circle. The Brotherhood of David and Captains of Ten are typical examples of clubs imitating the tribal life of the patriarchal race-period. A similar plan will succeed with the boys of ten to thirteen years, just under adolescence. This is the barbarian period racially, in the life of the larger, federated tribes, just before the dawn of civilization. The Woodcraft Indians and similar plans now have great attractiveness for the boys, for obvious reasons. The big chief must be an adult whose prowess is unquestioned and whose virile personality can grip the boys.

Early adolescence (thirteen to fifteen) is the chivalric period of boy life, and corresponds with the feudal period historically. The boys will give a fine loyalty now to a worthy leader, and they are also ready for a large measure of cooperation in the work of the organization. Relative leadership, under strongly centralized control, is the key to this period. The Knights of King Arthur is the ideal form for the boys now, though the popularity of the Woodcraft Indians will still hold them. The self-assertive period of the middle teens is the difficult period of course. It corresponds with the revolutionary period racially, when rebellion from the despotism of the feudal system brought constitutional liberty. The boys have now won constitutional rights by their growing manliness, and should be considered worthy of self-government until proved unworthy; but they will still need an adult adviser. The Phi Alpha Pi or some other club on the fraternity plan will fit the needs of this age. Lastly, the older boys in late adolescence, the cooperative period, should be regarded as citizens and

given full self-government. These clubs mentioned above are pedagogically correct for their respective boy epochs, simply because they help the boys "to seize, at the height of their susceptibility, those interests, impulses, instincts and mental capacities which have found expression in the race at the different culture-epochs."

Let us now make our policy clearer by approaching it from the angle of the adult worker, and ask the question, What should be the place of the adult in the boys' organizations at each period?

In general, the adult should guide from the rear, unobtrusively. His normal authority is in inverse proportion to the boys' age and advancement. In any wise plan for progressive self-government, the adult leader's responsibility will progressively recede in the different periods of boyhood. In small boys' clubs, the adult should be Director, practically Dictator at first; in early adolescence he should be Supervisor, with large discretionary powers; in middle adolescence, Adviser with great opportunity for suggestive guidance but no overt authority

except in a crisis; in late adolescence, he should be simply a Comrade, frankly on an equality with the young men, receiving only such deference as his superior experience and personality may command. A more important thing than mere discipline is the adult's opportunity to stimulate originality, to develop ingenuity. This, too, will be decreasingly necessary in the different periods, as the boys grow older.

In dealing with the three periods of adolescence, where our problem is most important, the general trend of policy is quite evident:

1. The young men in the *cooperative* period may safely be given full rights of citizenship and loaded with responsibility.

2. The older boys in the *self-assertive* period should be regarded as presumptive citizens, and be trusted with citizenship on their honor, with the understanding that these rights may be forfeited for cause.

3. Boys in the early *adolescent* period should be granted only partial citizenship; becoming voters only after winning the privilege by proving their fitness to be classed as such.



That is, after the boy has gained a fair degree of self-control, he is ready for a measure of self-government; but until he has developed leadership he is not equipped for full self-government, with its demand for the self-direction of social groups. Having gained self-control, he needs enough scope in self-government to apply himself to the gaining of comradeship through teamwork, and thus make progress enough in the art of social adjustment to qualify as a law-abiding citizen; and through the discipline of obedience to find in personal loyalty the spirit of willingness to serve. Having gained this loyalty which is the finest product of the monarchy, he must be given more range of initiative in increasing self-government, in order to develop his self-reliance, which in turn is the basis of leadership.

This assumes what I believe is the right theory of the ballot, even in a republic—that the franchise is not an inherent right of universal citizenship, but a responsibility which must be withheld from the unfit. Citizenship in the boy republic will be more

wisely appreciated and used, if, particularly in early adolescence, it be regarded as a distinction to be won; and in the middle teens as a probationary right which must be honored. This safeguards the boy ballot and makes it trustworthy. Otherwise, if you extend universal suffrage to small boys, you have to hedge your plan to protect your property! Anyway, full self-government by mere children cannot be much more than a game, for there is no adequate sense of responsibility. It would be entirely possible to give a fractional voting privilege to the boys in the feudal period; giving a single vote to a group and letting the chosen leader cast a representative vote for his group; until in the leadership of these small groups a boy proves his fitness to become a voter and gains the personal responsibility of the ballot. Of course with a strong personality to guide, even small boys can be allowed considerable measure of self-government; but we must not forget they are in reality leaning pretty heavily on the leader.

Notice how the problem of discipline settles itself in all genuine self-government

plans which are wisely safeguarded and carefully graded. Punishment must be moral, or it is demoralizing. Unreasonable or misunderstood discipline is simply brutalizing. The essence of punishment is not mere physical pain. The only effective punishment is ostracism by one's fellows; or, as Professor Scott says, "the disapproval and repression of the group one feels he belongs to." Any other punishment may be turned into the glory of martyrdom; this cannot be. Real social loss is loss of caste with one's cherished comrades.

This is why boss-discipline of boys so often gives the keenest delight to the boy who is singled out for punishment. He is glad of the chance to pose before his fellows as a martyr. Likewise smartness in evading the law and outwitting justice is considered by the gang the hall-mark of skilful leadership. This unworthy ambition may even develop into a mania, and is the essence of all hoodlumism. Inoculation of the gang with a measure of responsibility for law and order prevents the smallpox of hoodlumism; nay, it cures it, and it is

the only remedy that will. Self-government, rightly safeguarded and applied with pedagogical discrimination, logically settles the problem of discipline; but without discrimination of course it breeds anarchy.

We should never forget that mere practice in a self-government game, or in mere boy politics will never make citizens. We should not focus our attention too narrowly on functions of government; we do not as a people like to be governed, not even to be self-governed. The training for efficient manliness must include the developing of initiative in the boys in the whole broad field of social interests in the life of men; all of which deal directly with will-development and character-making. Let the self-government plan be tactfully utilized; but let it also embrace every manner of worthwhile activity which the symmetrical development of the boys suggests, until the stature of perfect manliness is happily attained, and our boy has become a man.



# **IV**

## **INSTRUCTION REGARDING SEX**



## INSTRUCTION REGARDING SEX

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THE teaching of sexual hygiene must begin in early childhood, and its importance as a part of education should never be lost sight of by parents or teachers until the individual is well launched in the adolescent period. Before the end of puberty, the fifteenth year in girls, and the seventeenth year in boys, the youth should possess sufficient knowledge on sexual matters to protect him not only from the vices that are so likely to become habitual during these years, but also from making mistakes in the case of the sexual system, which might lead to the undermining of the general health.



The development of the sexual equipment and function, together with knowledge of the same, has a double bearing upon development and training of the mind. In the first place, a knowledge of the function of reproduction and a proper attitude of the mind regarding it must be recognized by educators to be a necessary part of the equipment of young persons for life. In the second place, parents and teachers are morally bound to treat all questions of sex in the sane, simple, straightforward, truthful way that other life problems are treated. In this way only may a proper mental attitude toward reproduction be cultivated.

#### GENERAL CONSIDERATIONS

Responsibility for the proper instruction of youth in all matters regarding sexual development and the care of the sexual apparatus, together with the great social problem of sexual right living, must in the nature of the case, rest upon the shoulders of the parents.

However, parents are as a rule not dis-

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charging this responsibility. Statistics gathered from a number of representative colleges in the Middle States show that only one young man in twenty receives from his parents any adequate instruction on these subjects before leaving home. If such young men, representing such homes, go out into the world uninstructed, to grope their way in the darkness of ignorance, what must be the mental condition of the youth from less thrifty families?

This condition of widespread ignorance regarding some of the most fundamentally important questions of social life and individual development came gradually to be understood among educators and professional men and women, and finally a representative body of educators, physicians, clergymen, lawyers, and social workers met in New York City four years ago and organized a Society of Social and Moral Prophylaxis, whose object as indicated in its name was, by the dissemination of information to protect the individual and the body social against the dissemination not only of physical disease, which wrecks both,

but of those low ideals and vicious customs which make the highest life impossible.

#### SEGREGATION

The most important lesson learned during several years of experience in presenting this subject to all kinds of audiences, is the importance of segregation. By this I mean that boy hearers should be separated from men hearers. Mothers should be segregated from fathers. Furthermore, mothers and daughters should be addressed in separate audiences.

The more homogeneous the audience, the more definite and positive may the statements of the speaker be. It is easy to see that in an address to a mixed audience of parents and children, sex problems would have to be discussed in a most general and indefinite way. The circumlocutions would be so veiled and the allusions so remote that the speaker would probably be only vaguely understood by the more intelligent and experienced of his audience; while he would probably be grossly misunderstood by the

less intelligent and experienced. Let such an audience be segregated along sex lines, namely, the women and girls in one audience, and the men and boys in another. The situation would be somewhat relieved, though not by any means wholly corrected. One can talk more freely to a group of boys and get more free and frank response from them when they are alone than he can in the presence of the fathers. The same thing would be true, of course, in an audience of mothers and daughters. Similarly one would discuss with an audience of fathers certain subjects which boys in the early years of adolescence should not know—such problems as those that concern the ethics of the home for instance, the relations between husband and wife, problems of maternity and paternity, problems involving the social evil and prostitution. All such matters may be discussed freely and frankly with an audience of men, but manifestly youths below the age of seventeen or eighteen should not be present in the audience. Actual experience also makes it clear to me that a public speaker, particularly a

physician, can talk much more freely to an audience of mothers than to a mixed audience of mothers and fathers. The problems of maternity, paternity, adolescence of the son and daughter, the mother's relation to adolescent youth, even reference to general diseases against which the mother should guard her younger children through instruction in the use of public utensils, and against which she should warn her adolescent daughter—all these subjects may be discussed freely before an audience of mothers, women teachers, and social workers, by a physician. But before a mixed audience of fathers and mothers he instinctively begins to deal in glittering generalities that may mean much or little and that are easily misunderstood.

As to the teaching of the story of life to young people in mixed high school or college classes, there seems to be some difference of opinion among social workers as to how that should proceed. There are in the country a few experienced high school and college teachers of biology, who, beginning with the lower animals in their life history

and life processes, discuss freely, among other things, reproduction in these lower forms, beginning with the protozoa and passing up step by step to the higher animals until finally reproduction among the mammals is freely discussed as to its biological and physiological relations.

That these teachers ever carry the subject as far as to discuss with their pupils problems of human sex life, I doubt. However, the student of biology who has followed the subject to this point, would readily infer a very large part of the application of the general principles to the human subject.

An attempt to present even the biology of reproduction to a mixed audience of young people in a single address would be in a high degree unwise. As a rule, then, to which there can be few and rare exceptions, the problems of sex should be discussed in homogeneous audiences where one sex and age is segregated from another.

## THE MATTER TO BE PRESENTED

The hearers having been divided into homogeneous groups, what shall be presented to each group? Manifestly, the parents are interested in the far broader field and capable of understanding a far greater range of facts than are the children.

A group of boys of ten to fourteen should be told only those things that boys of that age need to know; for example, What goes on in an egg during incubation? What has the rooster to do in the process? Where do babies come from? What are general steps of their development within the body of the mother? Why do they begin to develop within the body of the mother? What has the father to do with this process? Then there are questions of physical development in the boy. To many boys these questions do not occur, but they should have them brought to their attention. They should be told how every boy passes through stages in his development in which he assumes gradually the stature, the mental qualities

and the functions of manhood. It should be made clear to the boys that, to a large degree, they have it in their hands whether this development shall be a normal one, leading to stalwart virile manhood, or an abnormal one perverted by vicious habits.

A group of older boys, fourteen to seventeen, may be given another chapter in the story of reproduction. Boys of that age are beginning to experience the "Primordial urge," or sexual desire. Many boys of fourteen come to believe that all natural desires should be gratified, but the teacher of sexual hygiene must explain to the youths that the fires of passion must be banked, in order that the energies of manhood may be conserved to a time when they may be put to their legitimate use, namely, the begetting of healthy offspring after the establishment of the home.

A matter of greatest importance for youths of this group to understand is the influence of internal secretions from the sexual glands upon the body and its development. Most youths have seen the in-



fluence of castration upon the development of a young male animal. This profound effect is due to the loss of the sexual glands which produce internal secretion, distributed with the blood to muscle and nervous system. Without this secretion the animal never develops those splendid physical and temperamental qualities typical of the male of his species.

The matters to be presented to the girls, young women and mothers, are parallel and analogous to those presented to similar audiences of boys, youths, and men.

#### METHOD OF PRESENTATION

How shall this carefully selected matter be presented to the carefully segregated and homogeneous group? This is a problem of pedagogy. In my presentation of this matter to boys I have used three different methods: the biological, the moral and the "Heroic."

1. *The biological method* was not a success because I was able to meet the group but once and no adequate biological presen-

tation can be made in one meeting of a class or audience. Several, or better yet, many such meetings, should follow in regular succession, where actual living material collected from the plant and animal kingdoms, should be presented and studied with the aid of the equipment of a biological laboratory. Manifestly such a presentation is out of the question for social workers, physical directors, and public lecturers. While this must be conceded to be the ideal method of presenting the subject of reproduction and sexual life, it is a method feasible only for the teacher of biology of a high school or college. A physician could, of course, with the facilities of his office, teach a group of boys or of girls, using this biological method, but the physician can rarely devote the time required for such a course of study.

2. *The moral method* was used after I had satisfied myself that the biological method could not be used in the short space of one hour. By the moral method, I refer to an appeal, from a moral standpoint, for right living. After several attempts to stir

up boys to a high and noble desire for right living, putting my arguments strictly on a moral basis, I came to the conclusion that the method was not effective, that it didn't really stir the boys, and that it would not produce the desired effect.

3. THE HEROIC METHOD succeeded because it was based on the human tendency to *hero worship*. Heroes appeal to boys. When one begins to discuss a real hero every boy in the audience is awake and alert. He believes in heroes. He hopes to be one. He knows a few, and they inspire him to do and to dare. When one gets hold of an audience through discussing with them some great heroes, he has their undivided, almost painful, attention when he asks the question: "What is the secret of the hero's success?" "What is the secret of manhood," and "What can a boy do to grow into the highest type of husky manhood, which alone makes possible heroic deeds?" The lecturer can answer these questions in the last five minutes of a forty-five minutes' talk, and leave every boy in his audience convinced and determined.

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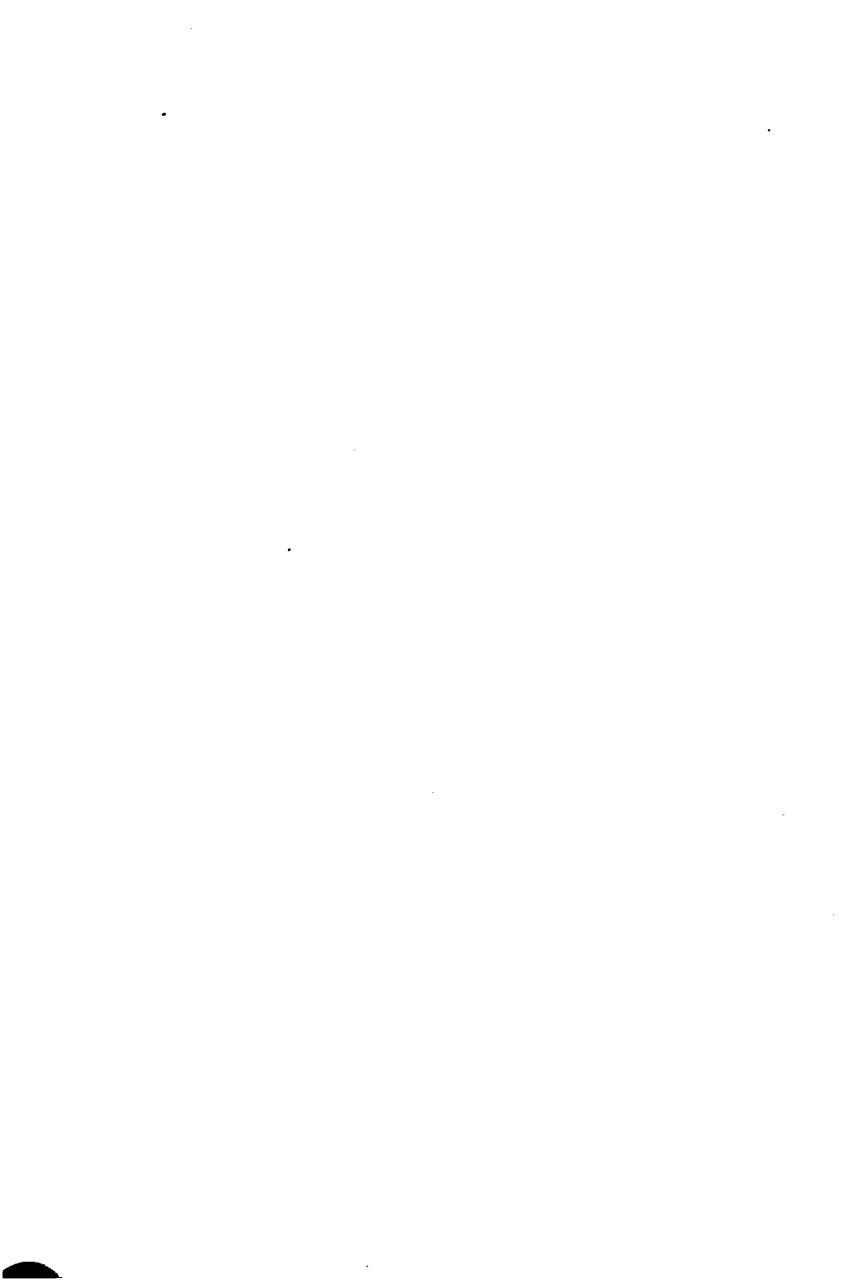
In the work of the Boys' Department of the Y. M. C. A. the physical director has the best opportunity to do personal work. A regular part of the programme of membership is the physical examination. The physical director is alone in the examining room with the boy. It affords an ideal opportunity to give the boy a little confidential talk on some "general principles" about "boys he has known." In this way he can give the boy valuable personal instruction without embarrassing him. In many cases the boy will at once admit the habit of self-abuse and affirm his ignorance of the fact that it would do him harm. That hour will mark a new era in the boy's life.

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V

THE ALTRUISTIC



## THE NECESSITY OF DEVELOPING THE ALTRUISTIC IN ADOLESCENT BOYS

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**T**HERE are two laws operating in the world, the law of the beast and the law of God. The law of the beast is the law of the tooth and the claw and is the only one recognized in the animal kingdom. The beast reaches out with his claw and rends with his tooth. The stronger overcomes the weaker. It is the law of individual life and of self-preservation. The law of God, however, is that the stronger, because of his strength, should give himself for the weaker, the fortunate for the less fortunate. And while the law of the animal kingdom



may hold sway in the early years, men must learn to outgrow this law and by allegiance to the higher law become unselfish, self-sacrificing and like God Himself. We see these two laws operating among men about us in varying degrees, but as we shall see if a balance be struck, it is inevitable that each man's life is dominated either by one or the other. If he be controlled absolutely by the first he is individualistic, selfish, and in a true sense immature or but partly developed. To outgrow this individualism and become unselfish, altruistic and a co-worker with God determines the man's enjoyment of himself and his value to society. At the beginning of the adolescent years it is the most natural thing in the world for a boy to respond to the higher law, if rightly presented. If the boy fails to respond to this higher law before his adolescent days are over it is almost certain that he never will. If a little puppy has more bones than he needs at the time, instinct tells him to dig a hole in the ground and bury the surplus. When this has been done a few times, habit is firmly hitched to the instinct. If, however, the

puppy with the surplus bone is unlucky enough to be confined in a shed or place where he cannot dig up the earth and bury the bone, true to his instinct he will scratch the floor and leave the bone behind. After a few unsuccessful attempts to bury a bone he will quit the practice for all his coming days simply because the habit was not hitched to the instinct at the proper time. At the dawn of adolescence in the boy there is the instinct of altruism. If the habit of altruistic endeavor is hitched to the instinct at this time it becomes permanent, and if we fail to hitch the altruistic habit at this time it is almost impossible, if not altogether impossible, to establish it later on.

There are two tap roots of altruism in the human race, the mother love of women and the gang instinct of men. Mother love centers itself upon the maternal impulse and the idea of sacrificing herself for her offspring is instinctive and natural. Each sacrifice increases the love and the increased love, in turn, increases the willingness to sacrifice. It is common knowledge, but no common thing, that the mother will sacri-

fice anything, even love and honor, for her child. This mother love deepens and widens so that it permeates all life, whether masculine or feminine, and the love of the mother for the child develops in the child a love for the mother. The gang instinct of men leads our thought back to the time when our ancestors in small bands fought each other for supremacy. The individual had no chance in those days against the organized band, and was either eliminated or driven to become a member of a group. The groups which had the greatest loyalty survived and their children carried over to the next generation instinctively the social rather than the individualistic idea. Gang instinct shows itself in the desire for society and association and no keen observer can fail to realize how completely the boy in early adolescence is dominated by the gang of which he is a member. We must recognize that the gang instinct is the natural inheritance of the adolescent boy and that the gang itself is a most valuable asset when rightly guided in guarding and keying up the ideals and actions of any member of it. It was

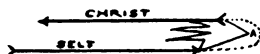
but the growth of this gang instinct which made possible the tribe and the development of the tribe into a nation. In civilization this instinct is shown in societies of all kinds, in the founding of towns and cities and states. It brings about our economic and industrial systems and affords a perfect field for altruistic service. It has been said that it is for man to achieve the great things of the world and for woman to conserve these achievements and pass on the benefit to succeeding generations. Men are ever the radicals and extremists; women the conservatives. There are ten times as many geniuses among men as women, and ten times as many fools. There are ten times as many men in prison as women and ten times as many in altruistic occupations. If it were not for this instinct in men the race would not progress as rapidly, and if it were not for the conservative instinct of women, each generation would have to fight the same battles over again.

The boy who does not cease at adolescence to be an individualist and become a socialist—that is, a member of society, his society,

his gang, his community—is presenting a pathetic case of arrested development. The boy who does not increase the borders of his gang, his society, his community, as he grows older, presents a similarly pathetic picture, but there is absolutely no prospect whatever that the boy will ever become a useful member of society as a man if he does not pass through these rudimentary altruistic stages with his gang.

The religious life of the boy at adolescence should change as much as he changes. As a little boy his religious life is individualistic, and he thinks primarily of himself, his own actions and the salvation of his own soul. At adolescence he should also begin to take an interest in those about him, their welfare and happiness and the salvation of their souls. It is incongruous for an adolescent boy to have a purely individualistic religion. There should be at least three levels in his religious life: first, the individualistic, when his own conduct should primarily occupy his attention; second, the social level, when the interests of those about him should share heavily in his life;

and third, the spiritual level, when he enjoys the companionship of God and the work with Him. First he loves himself, then he loves his fellows, then he loves God. But there are no short-cuts; each is built upon the other. How can he love God whom he has not seen until he loves his fellows whom he has seen? The question with the adolescent boy is not so much whether he has had a sudden, a gradual, an intermittent conversion, but has he changed his life's direction from service of self to that of others.



Let the lower arrow represent the direction in which every one of us came into the world, looking out for self and for no one beside. Let the upper arrow represent the direction of the life of Jesus Christ, which was absolutely away from self, thinking of others and their interests and giving himself absolutely for them. Let the point "A" on the diagram represent the boy who has gone on in his individualistic course until he has suddenly realized the desirability of the al-

truistic and has suddenly changed his life direction. This is the point which we label conversion for him. Let the dotted curved line represent the boy who has been brought up under Christian influences and has gradually changed his viewpoint and his life direction from the individualistic to the social. It is difficult, if not impossible, to label any part of the curve the place of his conversion. Let the irregular line represent the boy of more fitful temperament, who has had his experience with back-slidings and front-slidings. The question, after all, is not the method or manner of the boy's conversion, but, rather, has the direction of his life really changed from the service of self to the service of others? Suppose the first-mentioned boy continues in the direction of the lower arrow, and during adolescent years, while he is still continuing in that direction, his life becomes "religious." Suppose he prays most earnestly and gives his testimony and experience in public meetings and performs many of the acts which are generally supposed to be religious, but continues in his own self-centered individualis-

tic course, which is diametrically opposite to the life of Christ which he professes to follow. Such a course must eventually end in either hypocrisy, which he cannot conceal from himself, or in discouragements, despair and the abandonment of any attempts at religious living, or he must turn about and live an altruistic Christian life. If the boys in our boys' departments, through their early teens, are not led into altruistic endeavor of some kind, their position is most perilous and no amount of individualistic religious froth will long conceal the disaster.

It is rather disappointing that our ideals in this twentieth century have become mixed. We have developed a modern kind of respectable, earthly Christianity. The Christian business man wants his son to be honest, but not too honest. He wants him to be generous, but not generous enough to give away something that is really valuable to him. He wants Christianity modified to meet modern conditions and he balks at the idea of the plainly written course of action insisted upon by Christ, who came not to be ministered unto, but to minister and to



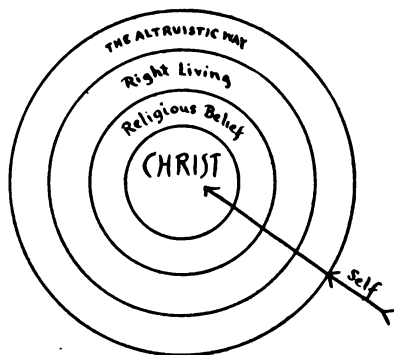
give his life a ransom for others. God has made it easy to reach boys in their early adolescent years if a hard enough and noble enough program is placed before them. Boys do not like to do easy things. There is no fun in jumping over a two-foot ditch. Boys like to do hard things. God himself cannot make a strong man out of a boy except as He gets him to do hard things; nor can He make a noble man out of a boy except as he gets him to do noble things. To shield a boy from hard work, from self-sacrifice, is the temptation into which indulgent parents most easily fall. Self-sacrifice is the law of life. It is the fundamental law of the community as well as the fundamental principle of the Kingdom of God. Christ challenged men to self-sacrifice. He said: "He that would be greatest among you, let him be the servant of all." It was under the stimulation of this hard, heroic ideal that Peter, James and John, Paul and the others went out to found the Kingdom of God. It is with this same ideal that adolescent boys must be challenged to lives of unselfish, altruistic service. There is no other test of

efficiency in boys' work. Physical, social, mental and spiritual standards that are based on percentages are not accurate. The only mark of efficiency is the ability to fire boys with the idea of doing things for others. The value of the service rendered will also be in proportion to that which it costs the boy. To make a permanent contribution to a boy's life, one must train his will and his muscles to do things that are filled full of the idea of the Christ. To shield the boy from self-sacrifice is to steal his manhood.

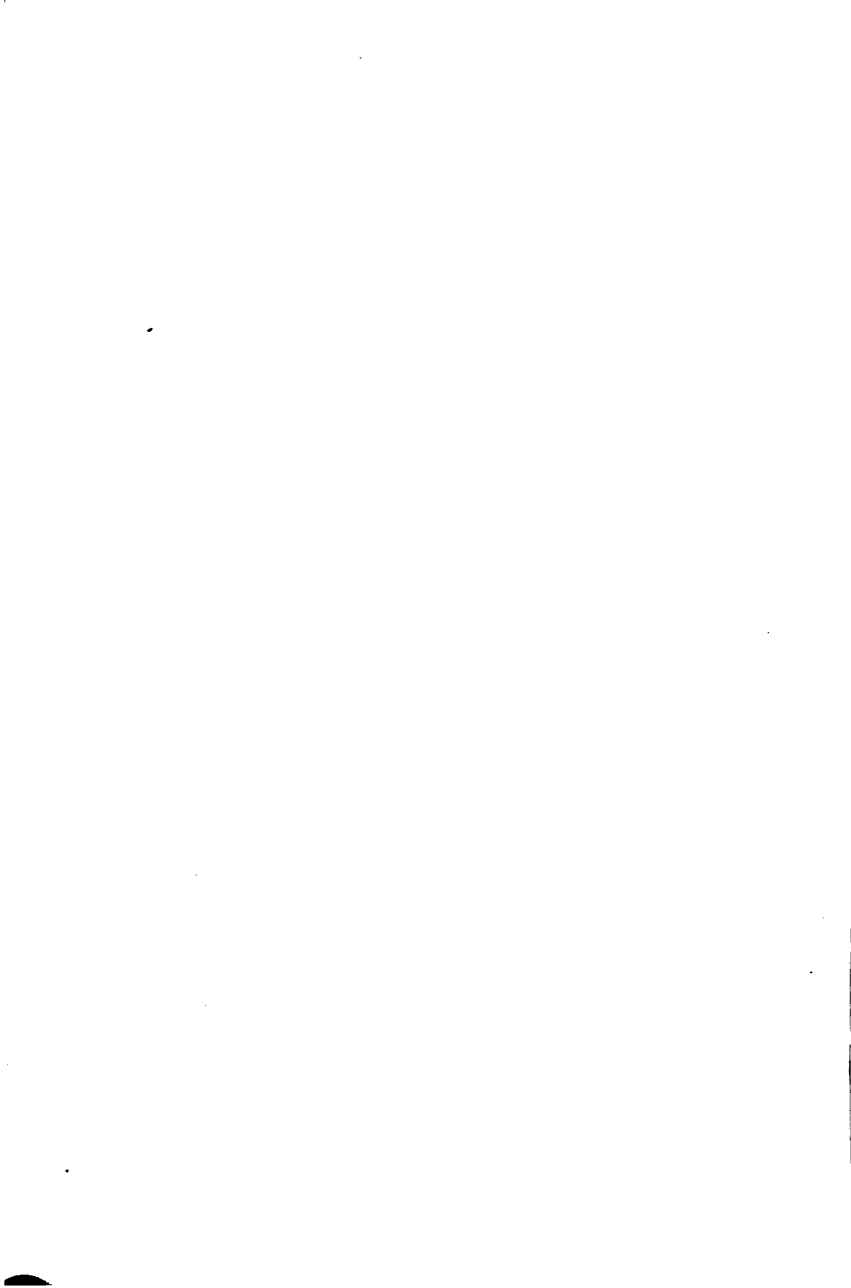
It is a pity that at times we are satisfied with merely moral character, for, after all is said and done, good moral character is only an individualistic thing and the man or the boy has not yet come into the height and depth and breadth of real life until he has passed from the individualistic. This he does, first of all, by the altruistic way—the desire to help another; then by right living, doing right for the sake of right; then by religious belief, which forms a cable to bind him back in simple faith upon God, until he comes face to face with the Master of men,

living right and doing right, and thinking right because of his love for the Christ.

It is man's business to get a boy to do this kind of Christian altruistic service, and the real value of work among boys will be in proportion to the amount of Christian service that our boys do. It is possible for us to believe this with all our hearts and minds and souls, and merely to hold it as a belief, but I am convinced that unless we shape our work with this service idea, we are merely playing with the question of work with boys. Let us face our danger without flinching, for our danger in the things we do is to produce merely the sound of service and not the real product of Christian altruism.



**VI**  
**A BOY'S RELIGION**



## THE NATURAL RELIGION OF BOYHOOD AND YOUTH

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**I**F it be true that "Man is naturally religious," I believe it is doubly true of boys. Adolescence is perhaps the most religious epoch of a human life, due in part to the fact of the sudden unfolding of the sex powers, as well as the flowering of all other elements in the personality. Earlier boyhood, also, must be regarded as religious, or else we do the boy an injustice. He is naturally religious. But it must be a natural religion, that is, a religion *natural to him*, or it is unreal.

Permanent harm has been inflicted upon boys by well-meaning people who have tried to graft adult religion upon boy experience.

The result is either a farce or a monstrosity. To the boy, it is either a joke or a funeral, usually the latter, in generations past. We today can see only a tragedy in the well-meant but cruel custom of forcing mere children to learn by rote the Westminster Catechism. Imagine what an active boy of eight or ten used to think about the answer to the question "What Is Effectual Calling?" "Effectual calling is a work of God' Spirit, whereby, convincing us of our Sin and Misery, enlightening our minds in the Knowledge of Christ and renewing our Wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel." No wonder the boy was afraid of the dark, while he stretched his boy brain wondering what all these fearful words might mean. To "convince him of his sin and misery" was a great undertaking; for he knew little of misery and less of sin. Any deep sense of sin before puberty is precocious.

I happened to notice yesterday a young man of perhaps twenty-five studying this catechism, as he sat directly in front of me

on the train. It was well adapted to his adult intelligence and probably did him good. But to give such spiritual food to small boys was just as inappropriate as to feed lobster to babies; or possibly hardtack, to use a more accurate figure.

Yet this pedagogic blunder is not all ancient history. It comes down to our own day. A prominent "child evangelist" of a generation ago published the following in his book, "The Conversion of Children:" "Little ones of five or six years tell us that they wet their pillows night after night with tears of sorrow for sin." To such a monstrous statement the best suggestion is possibly the hope that the good brother misread the weather signs! Let us hope the tears were only a sunshower with purely a natural cause, and maybe a rainbow somewhere. We would not condemn any sincere man, but it does seem that a man who spends his energies *trying to convict babies of sin* is not a fisher of men, but a scooper of minnows.

The appeal to fear has its proper place, a small place: but its place is not with chil-



dren. Let us use it only with grown men. The boy who is *scared* into the Kingdom, will either find a better reason for staying in, or he will leave by the most convenient gate after his panic is over.

It is perfectly evident, is it not, that the old-fashioned blunder of treating children like little old men, instead of embryonic candidates for humanity, is most of all apparent in the realm of religion. Religiously, the boy has been abused, no mistake about it. He has been offered a grown-up religious diet which he simply could not use. It was absolutely not adapted to his nature or his needs. It gave him a bad case of spiritual indigestion if he tried to swallow it, and if he had courage and sense enough to refuse it, he was branded as an unregenerate. Poor boy! No wonder not one man in twenty was a church member in those days.

As in all other matters relating to boy life, we must study the boy to find what is natural and right. Socially, physically, pedagogically, we are learning to take our cue

from the boy. It is most important in the realm of the spiritual.

In this connection, one of my brightest students in religious education recently reminded me of the famous Botanical Gardens at Edinburgh which some of you may have visited. There in different rooms under glass may be found the flora of different climates and countries, growing in great profusion and beauty, each fulfilling the demands of its own nature, though far from its native heath. The horticulturist, by painstaking study and observation had discovered accurately the sort of environment and treatment, soil and temperature, which was natural to each variety of plant and flower; and then, in the foreign land, he produced artificially the perfect imitation of the plant's natural habitat, with perfect results. Now suppose he had insisted upon growing his flowers according to his own preconceived notions as to the sort of temperature and moisture they ought to want, and had tried to grow tropical plants as he would the Scotch heather?—we should call him a plain unvarnished fool! He would

either have killed his plants outright, or at least, denatured them in the Scotch climate.

Equally foolish has been the treatment of boys by men who have insisted on dictating terms to boy life, instead of discovering the secrets of boy nature. To enforce conformity to adult notions, in this matter of religion in boyhood, is to destroy the vigor and spontaneity and fruitfulness of the boy's religious experience. The product will probably be a weak, characterless person, devoid of originality or effectiveness. Let nature dictate nurture, not the reverse.

A few weeks ago I asked a class of twenty men, all college graduates, if they had ever seen a tadpole shed its tail. One of them thought he had when a boy, and said he had assisted the process! The cruel boy, he prevented that tadpole ever growing into a frog! Stanley Hall has made good pedagogic use of the fact that tadpoles never shed their tails. As you well know, the tails are absorbed; or rather, the same material which formed the tail is taken over into the legs of the growing frog. If by some accident, the tadpole's tail is cut off, it is doomed

to die a tadpole; for it can never become a frog and live the higher life of an amphibian. It cannot climb out upon the land.

Exactly this process is repeated again and again in boy life in connection with all the rudimentary traits and functions of boy nature, the inherited instincts, the race habits which have come down to the boy from the distant past; the cruder instincts which tend to rehearse some of the world drama of long lost savagery or barbarism, or the boisterous culture of the feudal age. If the boy tends to recapitulate these past racial experiences (and he will more or less, if his environment is not too artificial), then by all means let him. Let him be a noble savage for a while in his heart, if nature says he must, and let him learn all that experience has to teach him. To repress this instinct, or root it out, is to repeat the tragedy of cutting off the tadpole's tail. Let the rudimentary stages of boy life have their day, their normal sway. It is dangerous to thwart nature. *Obey her*, and the boy will grow into all the richer manhood. Let him reap all the harvests of the past, running the

gamut of all the boy fun which is wholesome and natural, and he will grow into a well-rounded manhood in God's good time. Well says Froebel, the master teacher of modern pedagogy, "Every child must live out completely every complete stage of childhood, or he can never develop into complete maturity."

We should try to discover then the stages of development which the religious instincts, impulses and sentiments pass through in boyhood years. We shall find the boys will vary so greatly it will be hard to discover which is the truest type. Occasionally in very early boyhood, usually in very imaginative children, the boy seems to be passing through the same general stages of religious experience which the human race has passed through before him. Dr. Hall asserts: "Every child that has a fair chance at life passes through the stage of being a fetich-worshiper," and this opinion is shared by many recent writers. Few of us can remember any such experience in our own childhood and are inclined to doubt the theory. It would be surprising if we could

remember it, for the experience is a very early and primitive one, when it does occur; and being superseded by a truer and higher religious experience, would naturally soon be discarded and forgotten. Occasionally we do find a little fellow whose quaint ideas remind us of the child-like races of men. His world is a highly imaginative world of countless spirits. Everything is alive to him and has a divinity within it. There are fairies and hobgoblins, sprites and gnomes and pygmies, with giants in the forest caves and nymphs in every forest stream.

Such a child is apt to imagine such living spirits within the familiar objects about his home and even personifies his toys. Crude playthings with no inherent value he fondles and prizes beyond all sense or reason. Dr. Hall cites the case of a little knot of wood with a curious spot in it, which the boy had carried for a long time in his pocket, wrapping it up to protect it in cold weather, and taking it with him like a charm wherever he went. This animistic instinct in the child or the child-like people, is due to the half-discoveries of life. The child is waking to

the wonderful discovery that everything living has its own secret of life and growth. There *is* a spirit in it, true enough. It is the Spirit of the living God. Can we blame him for personifying this spirit? The child cannot at first distinguish between the thing that has life and the mechanical toy that only seems to have life. He tears both open to find the secret, only to find that the spirit has fled. The spirit of the butterfly or of the talking doll from Paris cannot survive dismemberment.

Nature Worship is often an important stage in the natural religion of early boyhood. The growing love for the beautiful, added to the sense of the mystical, centers the child admiration in the world of life which God has made so beautiful. In early spring time in the country this impulse is particularly strong. As the miracle of the spring resurrection returns after the winter the healthy boy often finds real delight in his instinctive communion with Nature. Daily he consults her oracles, listens to her secrets and worships at her shrine. The Father God has many wonderful lessons to

teach the growing boy just then and unless the boy has a chance to learn them, his imagination is never again so strong, his sense of the beautiful dwindles, and with it much of the æsthetic power which should enrich his heart life with the artist's perspective and the poet's vision. Now is the right time, with a microscope, to help the boy find God.

The larger aspects of nature, as well as the more minute, have their grand messages for the boy's soul. Renan has reminded us that the clouds and the thunder and the mountains had a vast influence in shaping the religious ideas of the Hebrews. The sun and the moon surely had great religious influence not only upon Zoroastrianism, the purest of the non-Christian faiths, but upon all the world. It is from the grandeur of nature that we learn the majesty of God. While the clouds lure the boy's imagination through sky pastures of riotous fancy and suggest to him the boundless riches of space, it is from the mountains he learns his littleness and from the thunder he learns his weakness. Both suddenly teach him to be



humble in the presence of their sublimity. Our Aryan ancestors were polytheists, worshipping, we are told, upwards of three thousand divinities. Among these gods we find all the powers of nature deified and almost every type of natural object personified. It now seems as though the boy with his primitive consciousness and childish intellect were passing through the experiences of his childlike ancestors in the primitive days of the race. "It is the same spirit," says Dr. Dawson, "that led the Druids of Western Europe to worship the trees; the Aztecs, the sun; and the ancient Egyptians and Hindus, the waters of the Nile and Ganges."

The myth-making tendencies of children follow their impulse for nature worship. The mythologies of Greeks and Romans, of the Norsemen and the children of the East were very childlike. And many modern children of poetic and fanciful mood pass through this stage of development clearly. Tiele in his Gifford Lectures ("Elements of the Science of Religion") emphasizes this mythopoeic stage in the childhood days of the race. Haslett says this tendency begins

as early as the fourth or fifth year sometimes. Poor indeed is the boy's imagination and dull his inner vision, if he does not fancy that everything has its story; and lacking the answer to his stream of questions, in the great "*Why Period*" of life (from six to nine years, says Professor Baldwin), he conjures up his own answers according to his best fancy.

Now is the time the boy hungers for the wonderful. The miraculous entrances him. Nothing is too grotesque to please him. The impossible story, he delights in. He revels in myths in prose or poetry, in folklore, saga, epic, legend, and miracle. Fiction, he enjoys more than truth. This is why he does not always find truth-telling easy! Superstitions, traditions, symbolism, ritual, all wield a great power over him, while he gropes his way to a personal faith and personal standards of right and wrong. This ethical phase of his child religion comes after the nature worship and myth-making periods have waned, and the boy finds the spirits of life really to be one spirit,

the Great Spirit, the Father God, whose will is law, whose wish is righteousness.

It is unnecessary to say that this process of rehearsing the racial experience is by no means uniform nor universal. Perhaps few children are animistic; too few are nature worshipers, or myth lovers; and more is the pity, for the dwarfing of the child imagination results in mental poverty and religious barrenness. Each of these racial instincts should yield its rich contribution to the boy's growing religious experience. From the first stage he should learn to find God present in all things living; in the second, he should find in the very beauty and grandeur of nature the character of the Father God; and out of his myth-making should finally emerge the simple truth in all its beauty, all the clearer by contrast with fancy; while the ethical stage should furnish him a conscience, clear and strong.

But to leave the young boy to grope his way unaided along the spiral struggle of the race is needless and unnatural. Rousseau was anxious to keep even the name of God from little Emile before the years of adoles-

cence, and some still have this foolish theory. In Christian homes, however, the boy will be strongly influenced by the Christian character and teaching of his mother and his father. Upon the *warp* of primitive racial experience, as described above will be woven the *woof* of Christian influences. So we find it in every phase of the small boy's life, psychic, social and religious. There are two great forces in the boy constantly in stress, the force of heredity and the force of environment. Whether the inherited racial religious instincts or the enfolding Christian influences are dominant, will depend upon the strength of the latter, the temperament of the boy and his susceptibility to the influences surrounding him.

Baldwin beautifully traces the early religious development through two main lines of growth, in response to the sense of dependence and the sense of mystery. When the child in a state of physical helplessness first awakes to his surroundings, his mother and his father are his only divinities. Soon he comes to regard his father with superior awe, partly because he knows his mother

better; and though he may love his mother more, his father is his hero. But the day he discovers his father incapable of meeting all his needs, that day he projects into the unseen his feeling of dependence, and begins to grope for God. In the same way the growing sense of *mystery* leads him Godward. His father for a while is to him all-wise. He can answer all questions and explain all problems! But the unhappy day dawns when the father belies his omniscience or flatly says he does not know. Again the boy, in hurt surprise outgrows his idol and carries his unsolved mysteries of life to a higher Being, who must be wiser than his father.

Yes, no one can deny that the child is normally religious. He is not a child of the devil; he is born the child of God. Old sinners must be born again as little children, that they may enter the Kingdom of Heaven. The little children are already *in* the kingdom: for "of such is the Kingdom," and they need to be guarded only lest they be converted away from the heavenly kingdom into which they were born.

## A BOY'S RELIGION 113

We should never forget that Jesus' word, "Ye must be born again," was said, not to a child, but a grown man; and a church member, at that.

Certain elements of the natural religion of later childhood, perhaps at ten years, are significant items in the childlikeness which Jesus praised as the essential characteristic of the Kingdom of Heaven: Notable is the boy's inherent faith in God and simple trust in God; his clear acceptance of immortality as an axiom; his faith in the goodness of God and his instinctive dependence upon it; his intuitive knowledge that God is a loving, personal spirit, the causal agent and source of life, at the heart of things; and also his honest conscientiousness. These are among the fundamental religious instincts of the human race. In their purest, simplest form the child possesses them. No wonder the wisest and best once said: "Suffer the little children to come unto me and forbid them not, for *of such is the kingdom of heaven.*"<sup>1</sup> Except ye turn and become as lit-

<sup>1</sup> Matthew, xix:14.

tle children, ye shall in no wise enter into the kingdom of heaven."<sup>2</sup>

The evolution of the religion of boyhood is beautiful, wonderful, entirely natural. The evolution of the religion of youth is more subtle, still more wonderful, but no less natural. It is simply *the way of God with the boy soul*.

We shall find a distinct difference often between the boy's religion in the three periods of adolescence, due of course to the difference in the boy. Let us try to trace this development, so far as we can find the average experience at each stage of the process.

The boy on the verge of physical manhood is at the first crisis of his life, and though he understands it not, he is conscious of strange movings within him. It is of course a mental crisis no less than physical and it should be a religious and social crisis also, for puberty is essentially a new birth of the person into a larger life. It is the new birth, not merely of bodily function and

<sup>2</sup> Matthew, xviii:3.

powers, but of new thoughts, feelings, sympathies, ambitions, emotions, passions, ideals and convictions, in short of everything which deepens, exalts and enriches the boy's life. It is the real birth of the individual, into independence in thinking, feeling, choosing, though not fully realized for two or three years to come. It is the slow awakening of the God-given reason, born to supersede instinct and to check or direct impulse. It is especially the flowering of the social instinct, which hitherto has not been prominent. With the birth of altruistic feelings the boy outgrows his egoism, often his selfishness, and his interests broaden with his sympathies. His social radius, which had been very short, progressively annexes the world! He becomes a citizen, a social unit worthy of the *toga virilis* which the Romans conferred at fourteen.

The special religious crisis at dawning adolescence was recognized even by the savage. Dr. Haslett strongly avers that "It has been recognized by all peoples, in all ages and in all climes. You find it in the lowest savage tribe where the individual is



mutilated, beaten, sent away to the forest to live or die according as he possess or lack the strength or endurance to undergo the experiences that form part of the ritual. You find it in the most elaborate service of the mother of churches, the Roman Catholic, where the applicant is trained, instructed, robed, honored, and finally confirmed amid all the splendor and display of that confirmation rite. Between these two range the manifold forms and ceremonies that man in all stages of his long course from savagery to culture has developed and observed for the initiation of the young adolescent into the new life."

The great religious value of a confirmation service of dignity, impressiveness and sincerity has been noted by many writers. Doubtless the evangelical churches which do not confirm may secure for their children the full value of this timely and historic function by encouraging conversion at about this period and following it with a worthy and impressive service, when the boy takes the covenant of Christian living and joins the church. It is no meaningless coincidence

that the culmination of the religious impulses and the sex impulses come together. Both, as Mercier says, are founded on the universal principle of self-sacrifice. Both mean life for others. Now as never before, the boy is sounding the depths of his soul. It forces him into unselfishness, as his new abundance of life overflows for the life of others and his childish religion of formal routine and ritual now outgrows itself and becomes a life passion, a loyal devotion, a heart consecration. This is the chivalry period of boy life, early adolescence, and its characteristic is personal loyalty and hero worship. Nothing could be more natural than for the boy soon to yield his supreme loyalty to Jesus Christ his Lord.

The religion of childhood is necessarily the religion of authority—like the religion of childlike peoples. But in adolescence, religion becomes a matter of personal choice and personal experience. The authority of tradition wanes gradually now and reason begins to assert its sway. Often boys now are strangely reticent and for a season the objective religion of childish deeds swings

over to an almost morbid subjectivity. Especially the boy of the obstructed-will type, who has probably not come to the point of religious decision as his playmates have, will develop too much introspection and sensitiveness. He becomes an ingrowing soul, just when he should expand, radiate, overflow. Normally the boy seeks expression rather than repression of his feelings. He graduates from the childlike love of nature to the love of persons and crowns this love with deeds of loyal devotion. He finds new incentives in the joy of doing for others. His personal likes and dislikes are strong, sometimes illogical, but vast in motive power. His admiration for certain types of character is unbounded. He is successively choosing his ideals, testing them, discarding them, outgrowing them; but meanwhile reverencing the object of his hero worship with an unselfishness good to see.

"How beautiful is Youth! how bright it gleams  
With its illusions, aspirations, dreams!  
Book of Beginnings, Story without End,  
Each maid a heroine and each man a friend!"

Middle adolescence intensifies the perma-

ment qualities and tendencies of the earlier period. It is rather generally agreed that this is the most important period of a human life. It is the epoch which determines the use of personal power. Many habits of course are already acquired; but now life ideals are determined, controlling purposes, ultimate interests grow strong; the moral tone and spirit of the life become set, and the character is formed. Seldom does manhood belie the prophecy of the middle teens.

Early adolescence marks preëminently the social awakening of the soul and the discovery of the world of persons. Middle adolescence completes the boy's discovery of himself. *Individuality* is the key-word best describing the religious development now. The boy has finally come to himself. He has wandered through the flowered meadows of childhood, fancy free and joyous, led by the guardian angels of instinct; gradually he gained self-consciousness in boyhood and found the answer to many life-riddles, seen through the glorified haze of the half-understood; but now, through the gateway of puberty, the youth emerges into

the broader fields and mountain-girt prospects of the larger life of manhood, a way beset with many dangers, to be sure, but with high ambitions, exhilarating visions and worth-while work to do in the world to keep one strong. The high school boy consults the oracles and finds himself a man. He is a person, he will stand alone! He resents interference, coddling, discipline, advice, except from whom he chooses. It is the self-assertive period of life, often the revolutionary period. Its dangers are grave and serious; but its opportunity is glorious! It is the life chance which comes to every healthy, wholesome youth, born to the purple, the royal purple of sonship to God, the chance to live a kingly life, to master self, to overcome selfishness, to throttle evil passions and unworthy emotions, to crown with growing efficiency and usefulness every worthy talent and personal power; in short, to grow into symmetrical, well-rounded manliness, Christian manliness, the three-fold life which makes a man, in body, mind and spirit.

This cannot all be accomplished in this

brief period; but can all be planned. It is this utter self-devotion to a lofty life ambition to which normal *conversion* leads. In boyhood, imagination soars; in youth, ambition. It is the age of faith and courage undaunted, and an enthusiasm that stirs even the dry bones of sophisticated age. How truly Longfellow sings of this period of youth:

"All possibilities are in its hands,  
No danger, daunts it and no foe withstands.  
In its sublime audacity of faith,  
'Be thou removed' it to the mountain saith;  
And with ambitious feet, secure and proud,  
Ascends the ladder leaning on the cloud!"

When this natural heroism of youth is combined at this period with the religious impulse, the result is inspiring. Conversion in early adolescence is entirely safe and normal in the thoroughly devout home, but probably in these days it seldom occurs before the beginning of the high school period. All investigations show the conversion curve to be highest now in middle adolescence. It is probably best so, in most cases. Surely the personal religious experience will be deeper, fuller and more earnest now than in the shallower life currents of childhood.

Now the full tides of feeling and emotion will give impressiveness and power to the experience, and developing reason will interpret intelligently its meaning to the soul. It is likely to be a permanent investment of the life, as a child conversion may not prove to be. Even when the boy in the Christian home, who has always considered himself a Christian perhaps, at least has always meant to be, and has as a child loved Jesus Christ with a sincere and childlike simplicity (all of which is as natural as it is beautiful) even in such a case, when the boy passes through the deeper experience of adolescence, he finds the rebirth of the soul as necessary as was the new birth of body and of mind. In such cases the "illumination" experience of whole-souled dedication to God, which may come several years after church membership, is practically a new conversion made necessary by the higher levels, or rather the deeper currents, of the adolescent life.

The winning appeal to the boy at this period must be the broad appeal to his whole manhood. A narrow religious appeal fails

to win a whole boy. I long since ceased to believe people who claim that the young man is hopelessly irreligious, because he is not pious according to his grandfather's standards or does not like to pray in public. The young fellow may even pretend to be irreverent and like to parade his doubts, but he is not immune to religious influence of the right sort. It is a double slander on young manhood and true religion, to assert that when the boy graduates from boyhood, on leaving his toys, his tops and his marbles, he has outgrown his capacity for religion! No, he is just discovering that capacity, and is finding that his childish, formal religion of boyhood does not satisfy it. I have even more faith in the young man than I have in the boy. You can win him for Christ and the church. You need not make the confession of the defeated minister, that the only way to save the man is to catch him young and win the boy. Do not give up the high school boy; you can win him with God's help. The simple prescription is an intelligent personal interest, a working plan, and a moderate investment of time.



The young man of eighteen is no longer a boy. You have treated him as a boy. That's why he vanished around your corner! He knows he is a man, in everything but experience, and sometimes he has more of that than is good for him, and more than any one gives him credit for. There is much of the boy in the youth of eighteen. There is manliness in him. Sometimes it is a frank, wholesome manliness that is good to see. At other times it is tintured with a cynicism which suggests the disillusionment of boyhood's visions, and the disappointment that follows life's early shocks of defeat. He is no longer a boy; but not quite a man.

In these days the young man has absorbed not a little criticism of the church and of religion; and though trained in a religious home, has little regard for static piety or conventional religious forms and usages. His Christian Endeavor Society has not made a reverent mystic of him; possibly has had quite the opposite effect. It is with difficulty that he has been kept in the Sunday School; more likely he has prematurely graduated therefrom. He feels a revulsion

from all sorts of religious emotionalism and you cannot touch him with a year of prayer meetings, even of the quiet, modern type.

Yet the young man is deeply earnest at this period, even though he may try to conceal it sometimes by feigned frivolity. For this period is especially the period of the battle royal of life, the struggle for character, that subtle conflict between the good and evil forces incarnate in the young man's person, a conflict perhaps which no one knows but himself and his God.

For most boys the attainment of manliness is not the mere pastime of a summer holiday. It is a *struggle*. Rather, it is a splendid victory won through struggle; the battle royal of life is the moral conflict in the breast of a noble-hearted boy, a battle waged with the Apollyon of temptation for many strenuous years, until right habits become fixed in Christian character. The winning of this victory is no mere chess game of cold logic or bloodless psychology. It is a matter of religion,—a man's religion. Temptations must come. The boy needs to face them. Strong young manhood is seldom

grown in the protecting shade of a sheltered life. The battle cannot be shirked and character won. It must be faced and fought.

In this struggle for character,—unseen, smokeless, noiseless, but momentous,—the boy needs friendship, constant, sympathetic, discerning friendship; but above all, he must be on friendly terms with Jesus Christ. Give him the great protection of the Christ love, the high incentive of the Christ ideals, the mighty impulse of the Christian purpose, the Christ loyalty,—with the brotherly comradeship of the Christian Church; and you have armed him with all the panoply of God. He will win his fight. He will win the struggle for manliness.

If the young man is sound at the core, and he usually is, he honors above all things real nobility of character, and covets genuine manliness. He instinctively echoes President Hyde's glowing sentiment:

"A creed is a rod,  
And a crown is of night;  
But this thing is God;  
To be man, with thy might;  
To stand straight in the strength of thy spirit  
And live out thy life as the light."

The young man is usually silent about it; but he has his own ideas on religion, and plenty of doubts of his own as well. He needs a *rational basis* for his life creed, and he needs it soon; or he never will get it. It must be proved to him, in some natural, undogmatic way (or better, flashed upon his intuitions) that the well-rounded manhood which he covets, needs culture on the spiritual side to complete its symmetry. In short, he needs, not the effeminate sort, but a man's religion, which will appeal to his whole manhood. For the young man is not all spirit. He has a body to keep strong and well, and he welcomes any means which will help him in his life problem. He needs the right hand of fellowship, the heart of good friendship and the moral backbone of upright comradeship. These things, with God's Spirit to help, will save him, and he will pass through this trying period unscathed, and will enter later adolescence wiser and stronger and a happier man.

The closing period of youth I shall consider briefly. If the religious life has been moral in the earlier periods, it will be easy

and natural now. If it has been neglected or belated, it will be difficult now. Professor Horne suggests the word "Independence" as the characteristic key-word for this age from 18 to 24 years. I would also add the word, "cooperation." It is an age of independence, and also of the beginnings of splendid social cooperation. Atheistic or sceptical tendencies often appear, but are usually of short duration, and the young man who thinks his way through independently finds surer ground for faith than ever. At all events, he must have freedom for independent thinking. He resents the tyranny of religious tradition. The college man is the born Protestant. He insists on the regal rights of his God-given reason, and he searches fearlessly for truth. He worships reality, sincerity, and will brook no sham, pretense or cant. Empty forms and professions, however pious, he will have none of. He demands honesty and reality in faith and life. His doubts sometimes are serious (and there are doubts that are the fruits of sin); but usually they are not symptoms of decay, but the growing pains of a larger, stronger

faith, in which his tested soul ultimately finds rest and satisfaction.

There is a solemnity and a grandeur to me in the fearless search for truth which in pels our college man to scan heaven and earth relentlessly for facts, and which finally gives him the spiritual power of a real faith, a tested faith, which leads Godward with unerring flight, as it seems to say:

"Higher my soul, higher!

Into the night, into the black night;  
Beyond where the eagle soars strong to the sun.  
Naught hast thou if only earth's stars be won.

Earth stars are won,

Beyond where God's angels stand silent in light.  
Higher my soul, higher!

Into the light! Straight into God's light."

The right of independent thinking, the college boy must have. Freedom is the atmosphere in which his real faith must grow. But his religion must grow strong through exercise. Some one has said of German university students that about one-third go to the devil, another third break down under the strain of life, and the remaining third govern Europe. Surely the percentage of college waste product is not so great in this

country. And the significant thing is the college boy's capacity for cooperation. He covets power, not merely to lead, but to serve. With every year that passes, there is a rising tide of earnestness in our college youth in America, which impels them to apply their religion helpfully in personal work and in social service. The best way to get rid of doubts is not merely to think them through; but better, *to work them off*. Instinctively, the college boy seems to feel he must make his religion practical,—and some of his doubts vanish from neglect! He finds standing ground for his own faith, by lashing together a few planks for a raft, on which to save some other fellow. And faith grows strong with testing.

Our college Christian Associations are paying less attention to the merely oral expression of personal piety, but in a great variety of ways are proving their vital religion by applying it to human needs around them. It is a natural step toward manhood. For to-day the Sermon on the Mount is coming to its own. Men are broadening their gospel and including in it not merely good news

for the soul, but good news for the race; the good news which not only saves a man from sin, but saves men from suffering and ignorance and every moral and physical ill. It is the gospel of clean streets and homes as well as clean hearts; the gospel of redeemed cities as well as the Heavenly City for the Redeemed; the gospel of salvation, of health for the soul; but none the less the new gospel of health for body and for mind, with its war against tuberculosis, its fresh-air homes, its out-door schools, its hospital ships in the harbors, its city parks right in the slums,—breathing spaces for the worn-out and the aged, and playgrounds for cheated children; the gospel of schools instead of spinning rooms, of homes instead of sweat-shops; in short, the gospel of real brotherliness as well as fatherhood and sonship.

The child, wending his way through the mazes of life, has in each year, we trust, found a religion of his own; a faith fitted to his needs, developed through his own experiences appropriate to his partial knowledge and his imperfect vision, but finally emerging in the full-orbed religion of man-



hood. St. Paul's words apply best of all to the growing religion of a normal life: "When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully, even as also I was fully known. But now abideth (the three great principles of true religion) faith, hope, love, these three; and the greatest of these is love."

## **VII**

### **THE BIBLE MADE REAL**



## MAKING THE BIBLE REAL TO THE BOY.

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THERE can be no objection to the title of this chapter if we understand it in a reasonable way. It might, of course, be taken to mean that the Bible as Bible is necessary for the boy and our question would be how it can be as acceptable to him as possible. That would be entirely out of keeping with our whole modern approach to the problem. We have come to a fairly definite understanding that we must take the boy as he is; we must inquire into his needs; we must consider the conditions of his religious development. We must ask then of the Bible how far it can be effective

to meet these needs and this development. The fixed factor is the boy, not the Book. At the same time we are not obliged to begin always as if the Bible were a new thing in the world, and its claim to value as religious material were to be considered afresh. We know that the Bible has proved itself good. We know that it has been effective in the life of boys. The question then really before us is, What parts of the Bible are really desirable for the boy, and how they are to be presented so as to be most useful?

Of course, we understand that the Bible was written by adults for adults. It was not written for boys. It has throughout an adult religious interest. Much of it, however, belongs to a very simple stage of religious development, not far removed from that of the boy himself; and much of adult religious experience, after all, is not strikingly different from that of youth. It is on these two grounds and to the extent that they hold, that the Bible is real to the boy.

A most important consideration, however, is to recognize that we have not to do with a book but with a literature, and a literature

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of very many strata. Our task is to appreciate the difference between those strata, and to determine in which of them the boy can live a real life.

It does not need much discussion to show what kind of literature the boy needs for his religious development. It must be such literature as will capture his imagination, will help him to see where greatness lies, will stir him to feel that there have been mighty movements in the world toward great achievement—movements which still continue and of which he is to be a part. The material that we offer to him must touch his experience vitally. It must seem utterly real to him; it must ring true according to his sense of reality. To such the boy will respond. He needs also what will develop reverence. Before what is high, and true, and at the same time simple, he bends with respect. He worships worth if it be strong enough to impress his imagination, and if it be simple enough to come within his comprehension.

What then is there in the Bible for the boy? It is easy, of course, to make a case

against the Bible. We may say that it is a Semitic literature; its language, its figures, its background, are different from ours. It is related to a religious system of priests, sacrifices, festivals, rituals, that are utterly remote from anything in our modern life. Its moral problems are those of another age, and, indeed, its solution of those problems is not always in accordance with our modern conceptions of right. It is a Book of miracles. In the Bible, God is always in the marvelous. The problems of life are there solved by Divine intervention. The question is asked whether the boy shall learn that God is only in the wonderful and that difficulty is to be overcome by miracle. These are the objections that are easily made against the Bible, and some of them of course have weight. Yet it is a marvelously human book. Much of it seems as if it might have been written yesterday. We open its pages and read of those conditions so alien sometimes to our modern interest, and then, of a sudden, we come upon tales that stir our hearts, for they speak to our elemental needs—needs that have not

changed with the centuries. We come upon words that express our deepest feelings—those elemental feelings of truth, and faith, and love, that do not change with the centuries. And these points of contact are not only for adults. Boys find them also. But boys are impatient, their highest encomium upon book or play or enterprise is, "There is something doing every minute." They will not read uninteresting matter very long, waiting for great human appeals. They will not ride far over the desert in expectation of the oasis. The material that is in the Bible for them must not be separated by material which is foreign to their interest. They must have that which has continuous interest. Therefore our inquiry becomes of intense importance as we seek to find what strata in this old literature touch the experience of the boy.

Let us begin with the Old Testament.

1. A large part of the first seventeen books of the Bible is story material. We have here the stories of the beginnings. We have the tales of the heroes as they were handed down from generation to genera-



tion. We have the old stories of the movements of the peoples from the days of the nomad to the times of national settlement. Besides these older strands of narrative, we have the stories of the kingdoms of Israel, and the stories of the later Jewish community. The first three elements in this narrative material, contained in the books of the Hexateuch, Genesis to Joshua, came down for centuries by oral tradition. We have them now in our Bible in three forms. In the latest, the form in which the stories were told by the priests, the interest is ecclesiastical. Everything in the old history is of concern to the priests, as it has to do with the origins of the ritual and priestly service. Here are the long story of the covenant of circumcision, the elaborate details of the institution of the Passover, the lengthy enumeration of the ecclesiastical arrangements of David, the many chapters devoted to the preparation of the material for the temple. None of this is of interest to a boy. In a scheme of religious education, it belongs very late; it belongs to the subject of the history of religion. It cannot be made real

to a boy. We shall spoil both the boy and the material if we make the endeavor. But these stories that were told later by the priests were told earlier by the prophets. In the South Kingdom some great prophetic souls, with literary skill of extraordinary fineness, gathered up the old folk tales and told them again with moral purpose and religious feeling. In the North Kingdom a similar process was carried out. We have today in the Bible the interwoven stories of these two prophetic narratives. Sometimes they are duplicates and a little confusing to a boy. Sometimes there are differences of statements difficult for him to reconcile. But when we take one of these prophetic stories or the other, or so far as they are complementary, both of them combined, we have a rich vivacious narrative of great men, living their simple life on a great stage, meeting their moral problems often with victory, sometimes with defeat, displaying on the whole a magnanimity that stirs the imagination and captures the admiration. A moral boy will respond in altogether healthy fashion to such great tales.

A critic of our religious educational system wrote me some years ago, when I was engaged in the preparation of a book on the heroes of Israel, suggesting that it would be well to substitute modern heroes for the bigoted old Jews. Well, Jewish bigotry came later than the time of most of the heroes, but that may pass. There is, of course, everything to be said for the study of modern heroes, but who has written epic stories with the charm and power of the prophets of Israel? It is much to be wished that we could secure modern biography as brilliantly executed as that of Joseph, of David, of Elijah. But even if we could have all our heroes pictured in such fascinating fashion, our boys would still find a unique inspiration and delight, and therefore a reality, in the stories of the great men of Israel. My contention is that they must read these stories without the confusion of the ecclesiastical interest of priestly narrative.

As an illustration of the effect these stories of magnanimity may have, I may relate an incident that occurred in a class of

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boys that had been studying this material. There was a contest on for the only official position in the class, that of secretary. The position was greatly coveted. The younger of two brothers was one of the nominees. From a sense of propriety neither of the brothers voted. But the class was small and it was necessary that every one should cast his ballot. The candidate whispered to his brother. The teacher was a little disappointed, though she felt that it was perhaps only human nature. But the event showed that both brothers had voted for the rival candidate. It was a simple triumph, but a real one. This class of boys had already expressed an admiration for Jonathan, who gave up the kingdom, and for Abraham, who yielded the rich pastures to Lot.

The stories of the Hebrew Kingdoms and of the Jewish community belong to the later boyhood of the high school age. Studied at the time of historic interest and in connection with the historic studies of the school, the significant drama that was played upon the stage of Palestine will be very real to boys. It is probable, moreover, that the

material of the first chapters of Genesis would better be presented at this age, when it may be studied in comparison with the cosmogonic material of the other Semitic people. The Jewish history should not stop with Nehemiah, but should extend through the interesting four centuries that have been so inappropriately styled the Four Centuries of Silence. It should especially include the brilliant story of the Maccabees.

2. A large section of the Old Testament consists of the sermons and orations of the Hebrew prophets, intensely practical, concerned with the immediate social and political conditions of their day. These orators, statesmen, reformers, have left us material of the highest moral and religious significance. In the later high school age the political and social situation, which is the background of the prophecies, might be made very real to a boy, and the essential message of the prophets might be understood. But the prophecies as we have them in the Bible are not adapted to boys. They are altogether too difficult reading. Their very brilliancy and poetic beauty, their fine

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Oriental figures of speech, the rapid transition of sentiment, make them exceedingly difficult to follow, except by the trained literary student. If the prophets are to be made real to the boy, their stories must be re-told, those fine passages which are within his literary appreciation being culled from the prophecies.

3. Returning to the first six books of the Bible, we find there, in addition to the stories already discussed, the great common law system of the Hebrews. That body of legislation is the ancient Semitic customs revised and given larger significance by Moses, re-edited again by later prophets and adapted to the needs of the simple agriculturists of Palestine. With the exception of the great Decalogue and some few simple moral and charitable commandments, this material is away from the interest of the boy. It belongs in the studies of national customs and comparative jurisprudence, very much later than the age of boyhood. It is altogether an adult interest. The simple facts of the introduction and significance of the laws are all of this material that is

necessary for the boy's understanding of the history.

4. In these same six books, and also in the books of Chronicles and Ezekiel, we have the complicated ecclesiastical and ritual system of the Hebrew temple. As we have already suggested regarding the priestly material in the stories, this belongs to the history of religion, a recondite subject, one for advanced students, and not at all for a boy. Just enough understanding of the temple and sacrifice and priesthood to orient him in the reading of the stories that interest him, is all of this class of material than can be made real to him.

5. The Old Testament contains, mostly in the Book of Psalms, but also elsewhere, the songs of the temple. It is the anthology of Hebrew sacred poetry. Lyric poets have never sung more sweetly than the psalmists of Israel. There is that in a boy's nature—that strain of sentiment, which he will not confess, and upon which one must not intrude—which will respond to lyric poetry when it is within his experience. The fine psalms of praise, the simple songs of faith,

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the hymns that breathe the great hope of good times coming—these may be made real to the boy. It is well to remember that the psalms were written during the long period of tyranny and oppression, when the “enemy” was a very real factor in the Hebrew life. He was not a personal enemy, he was the social enemy, the rich tyrant of the poor; he was the national enemy—the braggart and bully, who tortured the people of God. The cry of the oppressed people is reëchoed in the psalms. Perhaps we are not anxious to make this real to the boy. It would be better to wait until the social passion shall make him feel the clash of right and wrong, and thus appreciate the cry of vengeance of the psalmist. A prepared edition of these psalms, that will leave out the execrations, will be more real and religious for our boys.

And then there are songs that speak out of an experience of gloom and struggle that is deeper than a boy knows. It would be healthier if he did not learn those songs until the harder struggles of later years make them more significant.



Eliminating then the psalms unadapted to boyhood, and editing those that are within his experience, we might have a boy's song book containing half a hundred of the beautiful, rhythmic songs of Israel's greatest poets and these should be a permanent possession in the memory of our boys.

6. There were three classes of teachers in Israel, the priests, the prophets, and the wise men. We have already suggested that the priestly material is not adapted to boys. We have further suggested that the prophetic sermons, though difficult in their present form, may yet be made real to boys. What then of the teachings of the wise men? These are found in the Bible in two forms, first, practical; second, philosophical. The practical teaching of the wise men is for the most part in the book of Proverbs. These short, polished, brilliant sayings, in which the wisdom of the shrewd Hebrew sages has come down, appeal very strongly to the practical sense of the boy. The picture of the sluggard turning over for a little more sleep while his vineyard goes to ruin, will take hold of the youthful imagination. The

excuse of the laggard who was afraid to go out in case he might meet a lion, can be made very real to the modern master of excuse making. But not all of the proverbs are available for boys. The poetic imagery is not always simple enough. The moral problem is not always such as they will meet. The book ought to be edited, eliminating the proverbs that are obscure or unsuitable, bringing together those of similar meaning, and arranging the whole for easy reading. A boy's book of Proverbs that would be perhaps about half of the present collection would be an admirable text book.

The philosophical writings of the wise men are altogether beyond the boy's experience. The problem of suffering in the Book of Job might be made real to him, but it is scarcely worth while. He had better wait for that. And the splendid poetry of the book will mean more to him when he has arrived at a more advanced literary appreciation. The problem of scepticism in the book of Ecclesiastes is altogether foreign to the boy need. The poetical picture of old age in the last chapter might be

learned as a poem, but its connection with the argument of the book had better wait for adult years.

7. There remains to consider the book of apocalyptic, the book of Daniel. Of course, the brilliant stories of the first chapters belong to boyhood, but what of the complex imagery of the latter part? It is quite clear that in its present form it is too difficult for the boy to read. But a simple explanation of the way in which apocalyptic arose, the meaning of a literature that pictures great conquering nations as savage beasts, the beautiful faith in the coming of a kingdom to be symbolized not by a beast, but by a man, might easily help to a finer understanding of a real, if simple, philosophy of history by the high school student. This means, of course, that the apocalyptic material must be re-told in order to become thus real.

Let us pass to a consideration of the New Testament:

1. We have first the synoptic gospels—the story of the words and deeds of Jesus. It is a significant fact that to many boys Jesus

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is not a real hero. He seems almost a negative character to them. They think of him as one who suffers rather than as one who dares, and conquers, and achieves. They do not understand him as a teacher. Much of his teaching is beyond their appreciation. The synoptic gospels are not easy reading for young boys. The discourse material is especially difficult. We have evidently been misled by the simple beauty of the parables and their picturesqueness of illustration into the supposition that they are really material for that age of childhood which loves illustration. This is to lose sight of the very important fact that a parable is an analogy, and an analogy is a somewhat developed form of reasoning. We ought to give to young boys the stories of Jesus as the one "who went about doing good," to use the fine expression of the boy-like Peter. For young boys, therefore, a story of Jesus made up from the three gospels, with some narrative material from the fourth, should present the great Hero, whom they would admire and love. For the high school age, the three gospels are great religious ma-

terial, but the emphasis should still be on the loving service and loyalty of Jesus rather than on the teaching or sacrifice.

2. The Fourth Gospel, which to many a Christian of experience is the choicest piece of writing in the world, is not a boy's book. It is too contemplative. The long discourses, so wonderfully revelatory of Christ, are too difficult for him to understand. The Gospel of John may add its contribution to the history of Jesus for the high school boy, but its profoundly spiritual teachings had better remain for a later time. This is not to say, of course, that some of the noble and beautiful expressions will not become a part of that permanent acquisition which the boy preserves in memory.

3. The first part of the Book of Acts is the story of the Church. It has often been included in the hero material because several of the apostles play an important part, but in point of fact it is not boy heroism which they accomplish. The writer of the Book of Acts used his material to show the development of the early Church, and as such it is useful to us. It will belong then

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to the later high school age, in which we have placed the historical material of the Bible.

4. The same thing may be said of the second half of the Book of Acts, so far as the history in which Paul plays the prominent part, is concerned. But this is other than ordinary history, because the writer of the Book of Acts was a friend and companion of Paul. He was an eyewitness who could describe with extraordinary vivacity the stirring deeds that he saw. There is, therefore, a story of Paul the Hero. The tireless traveler, the conqueror of crowds, the winner of friends, the orator before tribunals, the hero of a shipwreck, may be made very real to a boy. The man Paul who fought a good fight, finished his course, kept the faith, ought to be one of the boy's heroes.

5. The letters of Paul are not material for a boy. A representative of a publishing house, largely interested in a special system of religious education, asked me some time ago rather pathetically whether I did not think the letters of Paul could be made in-

teresting to a boy. The form of the question is almost sufficient answer. We do not want to make things interesting. We want them to be interesting. Paul is concerned in his letters with the doctrine and disciplinary matters that belong to a very much later stage of religious interest. A boy ought to understand something about Paul as a letter-writer, something about a few of the great problems that he met; and he ought to be acquainted with a few of the splendid passages like the thirteenth chapter of First Corinthians, and the description of the Christian panoply in Ephesians. He ought to read and appreciate the letter to Philemon. But it would be better to wait until the college years to appreciate the wonderful interpretation of Christ that Paul has given us in his correspondence with the churches.

6. What has been said of Paul's letters applies even more strongly to the general letters. They have not even the definite historical situation which makes it easier to understand Paul's letters. We can use a few great passages, of course, as gems of

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spiritual expression, but the letters as such are not real to a boy.

7. What has been said of the book of Apocalyptic in the Old Testament applies equally to the book of Revelation. Most of it is altogether too difficult for a boy to read. But if the story of its origin and character be told and some of the great descriptions of the Roman oppressor be inserted in the narrative, and then the wonders of the New Jerusalem be shown to be words of comfort to the martyrs under persecution, the book may be exceedingly real to a boy's imagination.

The question will arise whether we are to include in our boy's Bible the stories that are on a lower scale of morality than that on which we live. Shall we admit the narrative of Abraham's denial of his wife, of Jacob's deception of Laban, of Samuel's slaughter of Agag, of Esther's bloody revenge? Shall we include in the New Testament the stories of the Cursing of the Fig Tree, and of the death of Ananias and Sapphira, both of which are at least difficult to explain to a boy? Probably wise discrimi-



nation ought to be used. Such stories on a lower plane of morality as lead easily to expressions of right moral judgment may be exceedingly useful. It may be a good thing for the boy to see the pettiness of the magnanimous Abraham, when he denied his relationship with his wife, and he may learn that we cannot judge well of a man by a single deed. Narratives of deception and revenge may help us to explain the growth of moral conception and the boy seeing that he belongs to a later stage of ethical development may realize his greater obligation. Those stories which create a moral difficulty, either because the requisite moral distinctions are not evident in the text, or because it imposes too great a tax upon the teacher to make the adult point of view clear to the boy, should be rigorously omitted. For example, the grounds upon which Samuel fell out with Saul cannot be made clear on the basis of our present narratives, and we would do much better to summarize the facts.

Above all, the frankest possible attitude must be assumed. If a boy does not think a

thing right he must be free to say so. The biblical authority must never be imposed upon him. The Bible can only be real to a boy if it appeals to his own moral judgment. Narratives which would confuse his judgment, although perfectly clear to an adult, are not good religious material for him. Especially must we avoid allowing the boy to come to the conclusion that God can do things because he is God, which would not be right for a man.

Another question that is fundamental concerns the miracles. Of course, they occasion difficulty. The elaborate explanations which the adult may understand are beyond the appreciation of the boy. Yet the miracles are interwoven in our biblical narratives. They supply much of the vividness and picturesqueness of those beautiful stories. We would emasculate our Bible if we should remove the miraculous. The great desideratum is again that there shall be perfect frankness. There is no necessity for a leader of boys to raise sceptical objections. Often the vivid imagination which the boy has brought over from childhood

makes him revel in tales of the wonderful. A careful teacher ventured to suggest that Samson possibly did not slay quite a thousand men with the jawbone of an ass, but the class resented the limitation of their hero. "Oh! I guess he could kill a thousand," said one boy. The young mind is often in that same naïve stage in which the primitive Hebrew stories arose, and the two then come naturally together. But there must be no strain upon the boy's credulity. He must be free to say what he thinks about any narrative. A lad came home from Sunday-school and asked his father if he had to believe a certain story. The wise father answered him, "You don't *have* to believe anything. You believe with all your might those things that you know are true, the things that appeal to your heart and make you feel that you must believe them. Then you should understand that these beautiful old stories have been told to us by very imaginative people and have come to us from the long ago. We take them just for beautiful stories that help us to understand our duty." A wise use of the miracles of

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the Bible with boys may remove hereafter the possibility of that cheap scepticism which is so unfortunate a characteristic of superficial young manhood.

If any such treatment of the Bible for the use of boys as I have indicated, is to be carried out, it is evident that we cannot always use the Bible in its present form as a single volume. The prophetic narratives are to be separated from the priestly; the stories of the prophets, the songs of Israel, the pregnant sayings of the wise men, and the visions of the books of Daniel and of Revelation are to be re-told and adapted; and the stories of Jesus and of Paul are to be prepared from the New Testament writings for younger boys. We need, then, if the Bible is to be made real to boys, to have it in a series of books, with single columns, good type, without marginal references; the material should be presented with simple chapter divisions, having brief and appropriate headings. In short, the various portions that boys are to read should be made as readable as their favorite literature.

An important question relates to the lan-

guage that is to be used. Shall we use the classic form of the King James version as it is still preserved in our modern revision, or shall we translate it anew into 20th Century English? I feel the force of the argument for the latter method, and yet I plead for the classic form. I believe in the beauty of the English style. The boy has much of the poet in his nature. Occasionally an obsolete word or an obscure expression might be changed, but I believe a boy can read this simple classic language. In summary then I believe that the Bible will become real to boys as they feel the significance of the great lives, the great deeds, the great devotion, and the great hopes which the heroes of the faith present to us; and to the older boys as they appreciate the history full of movement and meaning that has led to the formation of the Christian church. And if we give them wisely a boy's Bible that comes within their experience, they will later come to feel the reality of that larger Bible, which we elders find to be the lamp to our feet and the light to our path.

**VIII**  
**THE OUTREACH IN THE**  
**COMMUNITY**



# THE OUTREACH IN THE COMMUNITY OF THE BOYS' WORK LEADER

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**T**HE purpose of this chapter is to present in bold outline a broad conception of Boy Leadership, not to give an intensive study of the elements involved. Elaboration of the items presented has been deliberately avoided as the largest value attaches to any such suggestions when they are considered by the reader or student in the light of real local conditions and in terms of the personal factors involved in a particular case.

## I. WHO IS A BOYS' WORK LEADER?

He is one who

1. Has an *appreciation* of boys, recogniz-



ing their value, capacity for growth and power to do.

2. Has an *understanding* of boy nature and growth.
3. Has a close *contact* with boys and the conditions that affect them.
4. Practices the *art of achieving*, bringing things to pass or pressing matters to successful issue.
5. Has *recognized influence*, not alone among his followers but among people of affairs and institutions.
6. Is *sincere* in motive and *fair* in method.
7. Has *wits* or the ability to size up a situation and keep a half step ahead.

## II. WHAT ARE THE COMMUNITY ELEMENTS DEMANDING THE ATTENTION OF THE BOYS' WORK LEADER AND WHAT SHOULD HE SEEK TO ACCOMPLISH FOR EACH?

1. *The Boys Themselves.* The best study of the boy is the boy. He has it in him to succeed; give him a chance. *Education*—an inspirational drawing

out of the boy's latent powers rather than policing.

2. *Parents and Home Conditions.*

*Information and Renovation*—insuring that parents understand the boy and that the home is a fit center for the boy's life.

3. *Teachers and the Current Ideals of Education and Character.*

*Stimulation and Elevation*—widening the range and increasing the intensity of the teacher's influence with the boy and constantly raising the controlling ideals of boy life in the particular community.

4. *Employers and Economic Conditions.*

*Socialization and Reconstruction*—the reduction of prejudices and cultivation of sympathy between employer and employee together with the reshaping of the conditions and influences surrounding a working boy's life that shall yield his growth in character as well as commercial or industrial efficiency.

5. *Heroes*—those whose position, prowess

or achievements make them, unwittingly perhaps, the silent monitors of boy life.

*Purification*—bettering the boy by first making better the sources of his inspiration and leadership.

6. *Pirates*—those who for selfish advantage or a price prey upon the vitality and resources of boys.

*Suppression*—arousing intelligent opposition to such and reducing their access to the boys of the community.

7. *Friends*—his chums and others who sympathize with the boy and seek to lend him a hand.

*Cooperation*—giving encouragement, helpful information and sympathetic counsel.

### III. BY WHAT MEANS MAY A BOYS' WORK LEADER HAVE AN OUTREACH?

1. Through genuine service to boys within his immediate touch.
2. Through the popular recognition that his ideals and methods are those of an expert.

3. By means of individual conferences and correspondence.
4. By means of public addresses and writings.
5. By serving as expert counsel and coach of other workers with boys.
6. By personal participation in the active work of various organizations.
7. By arranging and delegating service tasks to others for performance under his general supervision.

IV. WHAT SHOULD BE THE OBJECTIVES OF THE BOYS' WORK LEADER'S OUTREACH IN THE COMMUNITY?

1. A better and more general understanding of boy nature and its proper development.
2. More accurate knowledge available to all regarding the influences in the community vitally affecting the boys.
3. The creation of fraternal and institutional activities adapted to individual and social needs and of benefit to the boys.
4. The enlistment and coaching of work-

ers with boys for the sake of the service they can render and for the sake of their own altruistic development.

5. Securing the identification of boys with the people, the training facilities and the service tasks that will help them toward stability, maturity and power.
6. Aggressive warfare against the destructive agencies which undermine the vitality, sanity and purity of boy life.
7. The inspiration or motivizing of boys themselves, looking to the establishment of the Christian ideal and spirit as the motive power of their lives.

**IX**  
**THE BOY SCOUTS**



## THE BOY SCOUTS

ERNEST THOMPSON SETON

*Author-Editor of the Official American Scout-Manual*

**T**HE fighting farmers of the Revolution proved themselves invincible in the long struggle that tells. There were times when they had to give way before superior numbers and discipline, but the final result was foreseen as inevitable, by all who knew the men and the conditions.

The life of the times was eminently adapted for the development of manhood in the fullest triune sense—mental, moral and physical manhood. The vast proportion of Americans lived on small farms, and each small farm was a college of handicraft. Every farmer boy lived an out-door life. By his earliest training, he was made familiar with chickens; knew how to feed and manage them. He soon graduated to pigs and



cows, and from that he entered the higher sphere of horses. Before he was twenty-one, practically every young American understood the care and management of horses. Every grown man had his rifle. In the squirrel-hunts of the fall, after larger game became scarce, all had abundant opportunity for developing their huntercraft. Most farmers did all their own carpenter work. They had their own sets of tools; their boys were supposed to learn the use of them, and did. More or less blacksmithing was done on the farm. A complete knowledge of crops and tilth was, of course, fundamental. Each boy, before he attained his majority, had enough knowledge of farming to run a farm on his own account. Most of the country and part of each farm was covered with forest. It was essential that every one be an axeman and should know the use and value of every tree in the woods, and this they certainly did. How multiplex and practical was their knowledge we are only now finding out, since care is being taken to commit it to paper. In the matter of schooling, the American farmer was comparatively weak.

If he could read, write and cypher—in order to read his Bible, write his name, and cast up accounts—he was considered sufficiently well equipped, but his religious training was on a much higher and more exacting scale. Family prayers were the rule in every household, and Sunday church-going was universal. There was, of course, a proportion of backsliders and hypocrites, but, upon the whole, the moral sense of the community was very high. Add to all this the fact that the people had abundance of good food, and one realizes the important factors which produced the farmers who carried out the principles of revolution in defiance of the best trained army of the world.

In place of these farmers, to-day, what do we see? Small farming, decayed; practically dead. Woodcraft of the old days a thing of the past in most of the country. Hunting no longer widely possible. Standards of scholarship greatly raised. Standards of manhood sadly depressed. What possible show would a thousand factory employees of Lynn, Mass., have, if they were pitted against a thousand of the old-time,

leather-clad hunters for a guerilla war? Yet, these Lynn factory men fairly represent the average population, to-day. They have deteriorated in all ways. They seem to have gained nothing but a little scholarship and a knowledge of city amusements. Nor can we suppose that the nation, having reached such a point, is standing still. No one stands still. You must go up or down. The testimony of most observers is, that we are going down, and that the old life is no longer available to end this unfortunate grade.

This is where the plan of the Boy Scouts comes in. My plan, begun in 1900, aimed to teach woodcraft, scouting, starcraft, riding, outdoor athletics, camping, signalling, hunting, trailing, etc., as a *means of character-building*, and in the hope that these would again become the pursuits of the people. Because it was necessary to have a concrete illustration, I took the Hiawatha Indian as my heroic presentation of all that is alluring and good in the woodcraft and scouting life. Some years later, that is, June, 1905, Mr. Daniel Beard founded his

"Scouts of Daniel Boone," with very similar aims. Two years ago, Gen. Sir Robert Baden-Powell, realizing that things were even worse in England than in America, gathered what was good of these various ideas and established his "Boy Scouts." This differed from the other two movements only in having more complete details for application to modern civil life. It has been extremely successful and we have adopted into our own work and plan such features of his as seem destined to help its popularity.

The scout law is as follows:

#### THE SCOUT LAW

1. A scout's honor is to be trusted.  
If a scout were to break his honor by telling a lie, or by not carrying out an order exactly when trusted on his honor to do so, he may be directed to hand over his scout badge, and never wear it again. He may also be directed to cease to be a scout.
2. A scout is loyal to his country, his officers, his parents, and his employers. He must stick to them through thick and thin against any one who is their enemy or who even talks badly of them.
3. A scout's duty is to be useful and to help others. He must be prepared at any time to save life or to help injured persons. And he must try his best to do *a good turn to somebody every day.*

4. A scout is a friend to all, and a brother to every other scout, no matter to what social class the other belongs.

A scout must never be a SNOB. A snob is one who looks down upon another because he is poorer, or who is poor and resents another because he is rich. A scout accepts the other man as he finds him, and makes the best of him.

5. A scout is courteous. That is, he is polite to all, but especially to women and children, and old people and invalids, cripples, etc. And *he must not take any reward for being helpful or courteous.*
6. A scout is a friend to animals. He should save them as far as possible from pain, and should not kill any animal unnecessarily. Killing an animal for food is allowable.
7. A scout obeys orders of his parents, patrol leader, or scoutmaster without question.

Even if he gets an order he does not like he must do as soldiers and sailors do, he must carry it out all the same because it is his duty; and after he has done it he can come and state any reasons against it; but he must carry out the order at once. That is discipline.
8. A scout smiles and whistles under all circumstances. When he gets an order he should obey it cheerily and readily, not in a slow, hang-dog sort of way. Scouts never grumble at hardships, nor whine at each other, nor swear when put out. The punishment for swearing or using bad language is for each offense a mug of cold water to be poured down the offender's sleeve by the other scouts. It was the punishment invented by the old scout, Captain John Smith, three hundred years ago.
9. A scout is thrifty, that is, he saves every penny he can and puts it into the bank, so that he may

have money to keep himself when out of work, and thus not make himself a burden to others; or that he may have money to give away to others when they need it.

This law, it will be seen, covers no ground not ordinarily covered by many good, ethical schemes, but it has these advantages: It is divested of the features of open preaching and Sunday-school atmosphere. It is helped by its suggestion of military form and manliness. The gibes of milksop and mollycoddle will never be applied to a good scout. The nine fundamental principles I set down many years ago we are still working on, elaborating and applying these. These are:

1. Recreation.
2. Camp Life.
3. Self-government.
4. The Magic of the Camp Fire.
5. Woodcraft Pursuits.
6. Honors by Standards.
7. Personal Decoration for Personal Achievements.
8. A Heroic Ideal.
9. Picturesqueness in Everything.

The only visible differences between the Scouts and the Indians are that the Scouts

wear their honors on their arms; the Indians wear them on their heads, and the Scouts' uniform is of slightly different pattern; much less picturesque, but probably more practical. The success already achieved by the movement is a guaranty of its soundness, which means all its lasting worth. While it is purely educational, we have interested also, military and religious bodies. They are not supposed to shape the movement, excepting in such details as are within the option of local groups. We found difficulty, at first, in expressing this idea, or, at least, in having it accepted. I therefore take this opportunity, first, of stating emphatically that this is *an educational movement*, destined to give the boys at large the same sort of all-round training as was the normal heritage of their grandfathers; and, second, of inviting all boys between twelve and eighteen to come in and join us as Scouts, and all young men from eighteen upwards, who feel the call and have the time and will, to qualify and help us as scout masters.

# **X**

## **SUMMER ACTIVITIES**





## SUMMER ACTIVITIES FOR BOYS

M. D. CRACKEL,

*Leader of West Side Y. M. C. A. Boys' Club,  
Cleveland, O.*

THE orthodox plan for boys' work a decade ago was to shut up shop with the advent of warm weather so as to give the director a chance to go to the country, and the boys a chance to go to the devil. And the boy, as is characteristic of him, did not fall down on his part of the program. "Closing exercises" in the spring were religiously observed, and when fall came around the cobwebs were swept down and "Opening exercises" were indulged in. The success of these gala days was measured by the law of supply and demand as it is applied to the question of ice cream and cake.

The plan, however, has been changed. The "Closing Exercise" is becoming obsolete and we not only have summer activities, but they are carefully planned and scientifically executed. And, as one well-known advertisement reads, "There's a Reason."

In our work with boys, whether the ultimate aim is education, or moral or religious instruction, we are constantly and as a basic principle, taking advantage of the boy's inordinate desire for recreation and physical activities. In this respect, the summer, as no other season, furnishes exceptional opportunities.

The schoolboy has all the time there is and the working boy finds two or three hours of sunlight at his disposal after quitting time. The gymnasium at best is only a make-shift and this season of the year gives us a chance to take advantage of God's out-of-doors.

This does not carry with it the closing of club rooms and the cessation of activities in the building, but rather a change of program and readjustment to meet changed conditions. In this connection, Dr. Fisher

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has a good suggestion, which is to make certain changes in the club room furnishings by removing all draperies and curtains and replacing upholstered furniture with cane-seated chairs, the establishment of electric fans, and possibly fountains or palms, and at least give the place an air of being cool.

In the winter season our work in this section of the country, at least, is of necessity conducted almost entirely indoors, and the building is the center of activities. In the summer, we have not only these facilities at our disposal, but all the hills and valleys and rivers, and lakes of the surrounding country are added to our equipment. About the first attempt to take advantage of these opportunities showed itself in the now well-established summer camp for boys. The principles underlying this care-free existence under proper control and proper influences are too familiar to require repetition and we need no further testimony to its beneficial influence than the thousands of sunburned and healthy boys returning to our city homes

each recurring season, healthier, happier, and better because of their camp experiences.

The camp is no longer a hit-or-miss proposition, but is a highly organized and scientifically conducted enterprise. It has not, however, been robbed of its nearness-to-nature and its freedom in dress which makes it dear to the heart of the normal boy. The camp idea has been specialized and we now have the camp schools where the boys go and come from their homes in the city each day and spend part of their time in study and part in recreation—making a very happy combination of work and play. It is but a step from this to the permanent summer school for boys, with its manual training, gardening, tutoring in school subjects, music, and art, with a varied program of recreative features. The advantages of such a camp are apparent to all.

And the specialized camp which is possibly a natural outgrowth of the camp idea is the Indian Encampment. Possibly no other camp offers so great an opportunity for varied forms of activities. Long before the snow is off the ground the work begins, in a

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room set aside, properly decorated and furnished, and designated as "The Wigwam." The boys begin work on their costumes, moccasins, bows and arrows, war bonnets, totems, tom-toms, tepees, war clubs, and numerous other regalia required in transforming a boy into a "real Indian." The work is most fascinating. The boy's ingenuity is put to the test and his ability as a craftsman greatly developed. Then comes the camp out under the stars in tents of their own making. The games and sports, the evening council fires, the pow-wows, the study of the stars and woodcraft, the stories from the "Good Book-of-the-white-man" and

"Legends and traditions  
With odors of the forest,  
With the dew and damp of meadows,  
With the curling smoke of wigwams,  
With the rushing of great rivers."

WHO WOULDN'T WANT TO BE AN INDIAN?  
The most natural thing with us after the Indian Camp was to give the play of "Hiawatha" in the Indian costume.

In the play as presented by the Cleveland Boys last summer, the scenes from Long-

fellow's famous poem were enacted in a natural amphitheatre surrounded by high hills and forest trees. Each night on one of the surrounding hilltops the calumet was lighted as a signal for the gathering of the nations. The Indians, in war paint and feathers, assembled, and after the fashion of the aborigines, gave the play. There were council fires, singing and dancing, and the important scenes in the life of Hiawatha from his childhood to manhood were presented: His courtship, the wedding festivities, the days of famine and fever, the death and burial of Minnehaha, the coming of the black-robed priest among them and the departure of Hiawatha

"To the regions of the home-wind,  
To the kingdom of Ponemah,  
To the land of the hereafter."

We were fortunate in being able to secure the services of an Indian chief to coach us in our songs and dances and the wedding and burial ceremonies of the Indians. Our speeches and songs were in the Seneca language. We gave it six nights with increasing attendance each night. Over a thous-

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and people came out to the woods to see the play. It was considered by all concerned an artistic success.

You are familiar with the details and the advantages offered by educational tours, cross-country hikes and gypsy trips. The differences between the "Educational Tour" and the "Cross-Country Hike" are that in the former you wear flannels and a yachting cap and go by boat, you sleep in a bed and eat with a fork; in the latter you wear khaki or blue overalls, carry your bed with you and eat with your fingers. The only advantage offered by the "Educational Tour" is that you can get farther away from home in a given time. However, this is not at all necessary in order to see things, as you will remember one of the world's greatest naturalists once spent a summer in making a "trip across his backyard." Both combine educational and recreative features.

The gypsy trip is an elaboration on the cross-country hike and means no less hiking, but a few more conveniences. A wagon accompanies the party to carry the luggage, tents, and other camp equipment. This



makes possible longer journeys with more comfort and a keener enjoyment. At least one state has in the past made general use of the plan and has had a state conclave of gypsy bands. The camp site is selected, a date set for arrival, a uniform adopted, and certain regulations agreed upon. The various bands will spend from a week to ten days on the way to the place named for the conclave, usually arriving within a few hours of the time set. I recall one such conclave where nine of a total of ten bands were on the grounds within two hours of the time set, and all ten bands were on the march six minutes after the time appointed to break camp and start on the return trip.

Some who have conducted gypsy trips have said that the outdoor life, the long walks, the constant change of scenery, the friendly athletic contests, the forming of new friends and companions, the morning prayers and the talks around the campfires, added to the closer comradeship and personal talks, have done more to develop character than the attendance on the State convention or the Boys' Conference. But all these ac-

tivities are for the boy who has the time, the money, and the inclination to get out of the city in the summer time, and you naturally ask "How about the boy who remains in the city during the vacation period?" A few years ago this question was not raised, for it was thought that all the boys left when school closed, but investigation showed that a considerable number could be mustered when an attempt was made. The swimming pool was thrown open and the director was surprised to find there were enough boys left in town to fill it. Swimming pools throughout the country are now used daily, and it has been discovered that this is the season of all seasons to teach boys to swim and thousands of boys are being taught the art of swimming. This means not only a healthful recreation, but in many instances the actual saving of life in years to come. The schoolboy who does not work welcomes the assistance of any individual who will help him to get the most out of his vacation.

There are two classes of boys to be considered by the director of the boys' club: first, the boys of his organization, then the

boys of the town in general. The wise director will take advantage of the natural activities and will co-operate rather than compete with other agencies, and these agencies in the larger cities are numerous—the fresh-air camp, the public play-ground, the school athletic league, the public bath house and bathing beach, and various other organized efforts along the same lines. In the smaller towns the director has more of a chance to direct the activities of the boyhood of the community by organizing the corner lot baseball league, athletic field days, picnics, and other established activities. In one small town in Ohio the boys all went up the river every afternoon to a certain swimming hole. Part of their program was to raise particular Cain and make themselves as much of a nuisance as possible to the cottagers and campers. A physical director of the town saw an opportunity. He arranged to go with the boys. A boat-keeper volunteered to furnish boats. A regular hour for the swim was announced, and the whole thing properly organized. What had been a nuis-

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ance became a splendidly organized Association activity and everybody was happy.

Others have taken advantage of bathing beach facilities, public grounds for tennis, and other recreational features.

Another feature which is growing in favor and importance is the "Agricultural Club," or "Boys' Gardens." Any amount of information may be secured on the subject. Mr. R. T. Hill gives a good outline of the work in Association Boys for February, 1907. Among other things he says:

"An enthusiast has said, 'Gardens do more than train the hands and head; they touch and awaken the soul; and this is the first mission.' Intellectually, the garden gives the benefits of manual training and offers opportunities for putting into practice many of the abstract lessons of the classroom.

"Among other things, the work of agricultural clubs disposes boys favorably toward manual labor; they offer a certain kind of work which is supplementary to a good deal of the training they obtain in school; they give the boys something definite to do

in their leisure time and keep them off the streets; and most important of all, they give youth an insight into agricultural knowledge, leading them to consider farming and the cultivation of the soil more seriously.

"The garden idea is by no means a new one. Twenty centuries ago Persian boys received practical and theoretical instruction in horticulture. Through the middle ages the garden for educational purposes was conducted throughout central Europe, and at the present day gardens are numerous in France, Germany, Sweden and in England, Switzerland, Austria, and Italy. The idea was introduced into this country about 1890, and has been so carefully developed since then that such work is now in successful operation under various conditions and auspices in both large and small cities."

You are doubtless aware that your Congressman will be glad to furnish seeds for free distribution. The "County Fair," or an exhibition, at the close of the season, of the products raised in the gardens, has become a feature of the work in many cities. Another movement with which the boys'

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work director will find it well to co-operate, is the effort to provide a "safe and sane" celebration of Independence Day. In our own city last year the plan worked well. There is a growing sentiment to the effect that the glorious Fourth may be properly celebrated without the sacrifice of countless fingers, eyes and lives. These celebrations include parades, pageants, patriotic exercises, athletic meets, and band concerts, municipally conducted pyrotechnic displays, illuminated fleets and other exercises appropriate and enjoyable to the children. The movement deserves our hearty co-operation.

Those who wish to conduct Bible classes and boys' meetings during the summer months, have come to the unanimous decision that there is nothing incongruous in the combination of a gym suit and a Bible and so they conduct the Bible class on the mats in the gymnasium. Others have conducted most successful outing Bible classes, where the study takes place under a tree in the woods, or on the bank of a stream.

The possibilities of keeping the boy busy at some profitable occupation during the

summer, or vacation, period are simply unlimited. Relay races have been run, cross-city, cross-country, cross-State, and cross-almost-everything-else. All kinds of short outings are conducted. The bicycle run is not entirely a thing of the past and offers splendid opportunities. Water sports clubs will always be popular. The summer time offers a great opportunity for boat-building and other forms of manual training. The making and flying of aeroplanes is taking the place of the old kite club. So many things are possible and attractive that it becomes only a question of selecting the activities best suited to our local conditions.

#### SUMMER ACTIVITIES FOR BOYS WHO DO NOT WORK

1. Athletic work in gymnasium or on athletic lot.
2. Gymnasium or outing Bible classes.
3. Water sports club and teaching of swimming and life saving.
4. Baseball league.
5. Gardening-competition for best kept backyard.

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6. Manual training, building of boats, kites, aeroplanes, etc.
7. Wheel runs.
8. Field days and relay races.
9. Carnival of sports.
10. Industrial visits.
11. Educational tours.
12. One-day outings.
13. Indian camp.
14. Hiawatha play or any other play presented in the open.
15. Gypsy trips.
16. Audubon Society for study of birds.
17. Summer school.
18. School camp.
19. Long distance hike.
20. Canoe trips.
21. Fishing excursions.
22. Sane Independence Day celebration.
23. Natural history group; study of local trees and flowers.
24. Build shacks or tree houses, or imitate cave dwellers.
25. Cooperate with agencies to send boys and girls to the country to work for the summer months.



## FOR BOYS WHO WORK

The average working boy has two hours of sunshine each day, and some have Saturday afternoon. He has been in the house enough during the day, and his activities should be out-of-doors.

1. Athletics on vacant lot.
2. Swimming and water sports.
3. Evening outings—take cars to near-by woods, build campfire, have wiener or corn roast.
4. Saturday afternoon outings of baseball league.
5. Gardening—early morning and evening.
6. Employed boys' camp near enough for boys to go to and from work daily.
7. Industrial visits by night.
8. Evening relays, wheel runs, etc.
9. Watermelon feasts.

Make your plans include the boy who can afford to go to the mountains; but don't forget the boy who stays at home.

## **XI**

### **HELPING UNFORTUNATE BOYS**



## HELPING UNFORTUNATE BOYS

HON. GEORGE S. ADDAMS,

*Judge Juvenile Court, Cleveland, O.*

**I**N the early seventies a case of extreme cruelty to a child awakened the people of New York to the fact that there was no adequate provision in their laws to punish offenses against childhood. This resulted in the incorporation of The Society for the Prevention of Cruelty to Children. This society, being well endowed and deriving revenue from the state as well, employed able leaders and attorneys, who, as occasion arose, drafted and secured the enactment of legislation in the interests of neglected and abused children, and of those charged with crime. As a result New York in the ensuing years led the country in this regard, and her statutes are the models which many of the states have followed.

Since 1877 children charged with crime have not been incarcerated with adult offenders, but have been consigned to the care of The Society for the Prevention of Cruelty to Children. And for a number of years in New York City children's cases have not been heard at the same time as those of adult offenders. In 1901 a children's court building, the first of its kind, was erected and occupied in that city. This, however, was not a juvenile court in the strictly modern sense.

For the next forward movement we go to Chicago. It was natural that this should be so. First, because conditions were as bad there as anywhere in the country; and, second, because there were in that city as progressive a set of philanthropists as could be found.

A detailed and interesting account of the origin of the Illinois juvenile court law can be found in a little book compiled by Timothy D. Hurley, Esq., editor of "The Juvenile Court Record." As it is not my purpose to deal at length with the history of the juvenile court movement I will not under-

take to narrate the many causes which led to the enactment of this measure. I will content myself by stating that the matter was brought to the attention of the bar association, which appointed a committee to investigate conditions, and this committee reported that the State of Illinois was lamentably deficient in the proper care of their delinquent children accused or convicted of violations of the law; that children accused of crime were kept in jails and police stations; and children convicted of misdemeanors were sentenced to the Bridewell, where they were kept in immediate association with drunkards, vagabonds and thieves; that the judges having charge of the trial of children in the courts were so overburdened with other work as to make it difficult to give due attention to the cases of children, particularly those of the dependent and neglected ones; and that the State of Illinois made no provision for the care of most of the children dependent upon the public for support other than the public almshouses. And they recommended that a committee be appointed to formulate and secure such leg-

isolation as might be necessary to cure existing evils and bring the State of Illinois up to the standard of the leading states of the Union. As a result, the duty was placed upon Judge Harvey B. Hurd of preparing a bill to be presented to the legislature which met in January of 1899. Judge Hurd called to his assistance a number of active workers for children, among them Dr. Hastings H. Hart, then superintendent of the Illinois Children's Home and Aid Society, now at the head of the Children's Bureau of the Sage Foundation. Dr. Hart, in connection with his charity work, had had much experience in drafting legislation, and to him was assigned the duty of outlining a preliminary bill. He knew how difficult it was to engraft a new idea upon the legislation of any state; and, therefore, began looking for established legal principles which could be enlarged to cover the needs of the situation.

The courts had always been most solicitous concerning the property rights of children, so much so that no minor could deal with his property except through a guard-

ian, and if he attempted it he could repudiate his contracts after becoming of age. But before the *criminal branch* of the court he was held to full responsibility as soon as he was able to know right from wrong, which, at the common law, was presumed to be seven years. In some of our states this age was raised to ten. There were also in some of our states laws which permitted children who were incorrigible or truants to be tried before probate or surrogate courts as delinquents and to be committed to reformatory institutions. This gave Dr. Hart an idea. If they were not responsible in dealing with their property, why should they be responsible when they violated a criminal statute? If the age of responsibility could be raised from seven to ten years, why not to sixteen or seventeen. And if in certain cases, such as truancy, reformation rather than punishment could be made the object, why could not all cases be treated in that manner? And it so happened that in the new law it was provided that no child should be charged with a crime, but that he should be charged with being in a state of



delinquency or dependency or neglect; and the purpose of the procedure was in the law declared to be reformation rather than punishment. He copied the New York law which prohibited the incarceration of children under twelve years of age in jail with adult prisoners. From Massachusetts he got the idea of probation. As practiced there it was negative and meant little more than suspending sentence and giving the offender another chance. But if a guardian could be appointed to look after a child's property rights, what was to prevent the state from appointing a guardian to look after the child's moral and physical welfare? Hence the provisions for a probation officer to look after the interests of the child before and after trial. It was no longer the State *versus* Johnny Jones, with a prosecutor to convict, but the State *for* Johnny Jones with a probation officer seeking the child's highest welfare. It was further provided: "This act shall be liberally construed to the end that its purposes may be carried out, to-wit: that the care, custody and discipline of a child shall approximate, as

nearly as may be, that which should be given by its parents; and in all cases where it can properly be done, the child is to be placed in an approved family home and become a member of the family by legal adoption or otherwise." This bill, after its revision sentence by sentence, and word by word, was passed on July 1st, 1899, with but one dissenting vote; and from that moment the whole attitude of society toward the juvenile delinquent was changed.

It has now been ten years since the passage of this law. Juvenile courts established under similar legislation now exist in most of the states and almost all of the large cities; and where efficiently managed there would be no more thought of returning to the old methods than of reverting to barbarism. And while there is yet much to learn as to methods in conducting such courts, certain principles can be said to be fairly well established and to have been proved by practice.

It is generally agreed that this jurisdiction should not be exercised by police courts, but should be placed in courts which are re-

garded by the community of enough importance to warrant the election of able lawyers. Where there are a number of judges presiding in the same court, they should not serve in the juvenile branch by rotation. One man should be chosen to exercise the jurisdiction and his period of service should in no event be less than one year. This insures uniformity and continuity. It is needless to say that because of the tremendous power imposed in the judge it is all-important that he should be thoroughly trained in the law; that he recognize that his court is a court of law. It is important that he understand the social problems involved in the cases which come before him; that he be kind and yet firm; that he have good sense and good judgment. He should recognize that he cannot reform all the bad boys within his jurisdiction, and it is therefore essential that he should work hand in hand with all philanthropic agencies, thus making their resources instruments for the accomplishment of his own purposes.

Of course, the most efficient agency at his hands is his probation system; and it is now

generally recognized that, inasmuch as the work of a probation officer is primarily that of an educator, all friends of the Juvenile Court should unite in demanding that all probation officers have special training for the work they are to undertake. It is generally conceded that they should be paid and well paid for their work. In a city the size of Pittsburg the chief probation officer should receive at least \$3,500 per annum, and the pay given his assistants should equal that of teachers in the schools.

Mr. Homer Folks, the president of the State Probation Commission of New York, concludes from the experience of cities in that state that unsupervised volunteer probation breaks down; that it becomes meaningless and without value; that it is apt to lack the elements of dignity and authority; that, while under this system many children have doubtless been benefited by kindly treatment at the hands of friendly probation officers, it has utterly failed to exercise a restraining influence over children disposed to continue in evil ways.

If probation officers are to be paid, they

should be paid by the state for which the work is done and which profits by it. There is no more reason why a probation officer should be paid by a philanthropic society than there is that the school teacher should be so paid. The work of the one is just as important as that of the other and just as much in the line of public duty. It is the judgment of careful students of the problem that probation officers can be selected by civil service examination. Such a system might be of advantage where the judge exercises no supervision over the work of the probation officer, where the court's sole duty is to determine what is to be done and the execution of the judgment is left entirely to the probation officer, just as the execution of writs is left to the sheriff. But for courts such as we have in Cleveland I cannot agree that this method is the best. In determining efficiency there are so many other things to consider than the answers to examination questions. There is the question of health, of disposition, of ability to turn out work, of fondness for the work, of experience, of religion, of temperament, of tact, of ability

to make quick decisions; and the person should be selected who has peculiar fitness for the particular kind of work which is needed to supplement the work of officers already appointed.

In Cleveland, I hunted for a chief probation officer who had had experience in philanthropic work, who thoroughly knew the town, who had executive ability, who was capable of hard work himself and of getting good work out of others; and of making other people work together in harmony, as well as a man with a quick sympathy for children. I preferred a *man* for this office, because he has to deal with the general public, because he has to deal with all kinds of problems, because the complaints are generally made by police officers whose superiors are men, and there are many forms of delinquency about which a police officer would hesitate to talk to a woman. We have a cosmopolitan city with more nationalities represented than even the city of New York. About half of our residents are foreign born and a large proportion of them cannot speak English, and I therefore chose

as my second officer a man who could speak a large number of languages. All girls' cases should be handled by women, and the next three officers I appointed were women—one a Protestant, one a Catholic, and one a Jew. The law provides that we shall recognize the religious training of the child; but this is a wise rule to follow even if it is not prescribed by law. If a probation officer is familiar with the traditions and the language of the family with which he is dealing and knows the race prejudices and the peculiarities, many grave difficulties are avoided. The Jewish woman probation officer had been one of the chief workers in the Jewish social settlement, and by securing her services I so obtained, whenever desired, information concerning all of the details and possibilities of the work of that settlement, and virtually added its effectiveness to my own work. My Protestant woman probation officer was once a nurse and had been for years a visitor for the Associated Charities, and brought with her an intimate knowledge of how to deal with shiftless and worthless and poverty-stricken families, as

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well as an intimate knowledge of many of the very families with whom the court is constantly dealing. Another officer I took from a children's home. Another was chosen largely because of his clerical ability. All but one of them speak at least two languages; many of them, several.

In many cities work is assigned to the probation officers by districts, and, whatever the qualifications of the officer, every case in the district must be handled by him. In Cleveland we modified this rule. While probation officers are assigned to districts and generally serve all papers and make the investigations within their territory, after the case is heard it is assigned to the officer whose religion or race or personal qualifications fit him best for the work.

There has been much discussion as to the number of cases which should be given to a probation officer and it is generally agreed that sixty probationers are all that can be taken care of by one person. But there is a great difference in probation officers, and some with executive ability and resourcefulness in bringing co-working agencies into



line and with ability to get at once at the gist of a thing, can handle many more cases than others. You cannot, in this respect, adopt any arbitrary rule. Each court must, in a measure, work out its own methods. Where it is possible and legal it is much better to have the cases quietly heard in a small room from which everybody except those immediately interested in the case are excluded. In Cleveland we admit the newspaper reporters, but we try to socialize them so that they will not print a story which will harm anybody. In many courts the truancy cases are heard one day, the neglect cases another, and the delinquency cases another. In Cleveland we try, as far as possible, to scatter our cases through the week so that there will not be a large crowd at any particular time. They do not mingle freely with one another while they are waiting; and I am of the opinion that the line of demarcation between a truant and a delinquent is often a very shady one. The delinquent boy is very frequently a neglected one, and a neglected child will become a delinquent if he is not one already.

. Our chief probation officer tries as many cases as the judge. In many instances he simply writes a letter to the father of the boy against whom the complaint is made, calling his attention to the charge and asking the parents to investigate and, if he finds the child guilty, to himself correct the difficulty. Most parents are sensible enough to appreciate this treatment. In very many cases the parents of the delinquent are invited by letter to come to the court at a fixed time and meet there the complaining party, and the difficulties are thus adjusted. Very frequently in cases of neighborhood quarrels the probation officer will go into the district, gather all the parties into one of the homes and there settle the difficulty. The cases of immorality, which are so frequent and which multiply so rapidly when they are not promptly attended to, are generally solved by sending a probation officer—in a girl's case always a woman—to the school or to the home. As Mrs. Schoff says in "The Juvenile Court Record": "Every child should, when possible, have the help and probation care in his own home. The home is to be

respected, and it is as much the duty of the probation officer to build up and strengthen the home as it is to help the child. Furthermore, when it becomes necessary to remove a child from his home, or to find a home for a homeless child, the first choice is to be given to a home in a family; and, again, in dealing with girls of immoral habits, it is usually necessary for their own protection to place them where they will not be subjected to temptation or permitted too great freedom; and such cases should rarely be left in their homes for probation care. So far as possible, such girls should be placed in small institutions which deal with this phase of evil, and it is deemed better not to mass such cases together."

If possible, children should be placed through institutions or agencies which can give after care. It is invariably done in this way in Cleveland, where children are to be given out for adoption. We have, however, placed directly hundreds of children in *temporary* homes, especially in the country, and we visit and write to them regularly; and when my term of office comes to an end I in-

tend to see that they are looked after by some other agency.

In many cities large numbers of volunteer probation officers are used in addition to the regular paid officers. This is a great assistance if the work is properly supervised, and discreet and unselfish persons are chosen. In Cleveland we utilize for this purpose a large number of the city's firemen and we are indebted to them for very valuable services. Many children are efficiently looked after by the social settlements.

Since the law prohibits the incarceration of children in jails, it is necessary that some place be provided for their detention both before and after trial. Of course, it should be the purpose to benefit a child if he is held but for an hour. The most liberal provisions to meet this need are to be found in the city of Chicago, where, in the Juvenile Court building, there is a detention home for delinquent boys, another for delinquent girls and another for neglected children. They are bathed as soon as they are brought in, and their clothes are changed—essential precautions, as every one intimate with the facts

knows. Careful medical examination is made. Where the results of this examination should be taken into consideration by the Court in rendering his decision, the recommendations of the doctor are written upon a card colored so that it will catch the eye of the judge; otherwise, upon a white card for the assistance of the probation officer. If the children remain through the day, they are turned over to the care of school teachers specially selected to handle this class of children. While our provisions in Cleveland are not so elaborate, we think we do effective work. I used more care in the selection of my matrons than in the case of any other officer, and I think the best work of the court is done in its detention homes. One woman handles as many as twenty boys—the worst boys in the city of Cleveland—and has as perfect order as you ever saw in any school room. The boys do most of the work and regard it as a privilege. You can do most anything with a boy when he knows that you sympathize with him and that you have only his best interest at heart. Such women as these matrons

are rare; but they can be found, and only such should be placed in charge of detention homes.

We have a school teacher who also possesses rare faculties in this direction. Among these is the faculty of interesting boys in their work; finding out their particular needs and strengthening them where they are weak. So much difficulty arises in schools because the teachers fail to understand their pupils. Of course this is an ungraded school, and she is not confined to any particular curriculum. She can take little journeys to any point in the world to which attention is being attracted by the newspapers. She can stop at as many places as she pleases on the way and she can bring out during the day a thousand lessons to meet the moral needs of the pupils in her charge. Much occupation work and hand work is given them, such as weaving and designing and drawing and modeling. A garden is rented from a neighbor and in this the boys take much interest and do splendid work.

The detention home is a good place to study children. The judge is often puzzled

to know what to do. The child can conceal his real self when he is in the court room, but a few hours of play or work in the school room reveals his real self; and we provide the matrons and the school teacher with cards upon which they write, for the assistance of the judge, their estimate of the boy; his weaknesses, his needs, and his special aptitudes.

Such elaborate provision cannot be made in small municipalities, but some arrangement—if it be but by contract with a farmer who has a good wife to look after the boys for a few days—can be made which will meet the needs of the small community as well as our arrangement meets ours.

I do not mean to leave the impression that boys under seventeen years are never committed to jail. It is true that they are never locked up in company with older offenders, but there are boys of 15 and 16 who are as hardened in crime as mature offenders, and to put such boys into a detention home would not only do them no good, but would do the younger children great harm. A brief period of incarceration

tion often works great good in a young man of the "Smart Aleck" period who refuses to work, who has taken to drink, who has forgotten he owes a duty to his parents and who abuses his mother. Of course, a reformatory would do such a boy good, but this would often work a hardship owing to the economic condition of the family; and, therefore, drastic treatment is sometimes adopted as a quick means of bringing him to his senses. In many cases it is most efficacious.

One word about commitments to reformatories. To my mind the extreme disinclination of some judges to commit children to reformatories is a mark of weakness. Character is a growth like a tree, and when a tree grows crooked it can only be straightened by keeping it straight for a long time under pressure until it grows to its new position; and when a child is confirmed in wrongdoing or has been for years without discipline it is generally in need of institutional care, and a judge should have no more hesitation in sending such a child to a reformatory than a doctor would have in



prescribing hospital treatment where it is needed. Of course, a great deal depends upon the institution; and a child should not be committed there unless it is, in fact, as well as in name, a reformatory.

A child needs care after its return from an institution, and generally more care than the parole officers of the institution are able to give it. When children return from our state reformatory they come again under the care of the probation officer, and reports are rendered by us to the institution at least once in three months as to every child thus returned. The court is fortunate that is able to work hand in hand with these institutions. We have with our Industrial School at Lancaster a perfect working arrangement. When the child has canceled his demerits we are notified and at once investigate home conditions. If the home is not what it should be and cannot be made what it should be, provisions are made for the child elsewhere and he is held in the institution until these arrangements are made.

One is not in juvenile court work long before he discovers that the inefficiency and

neglect of parents is a fruitful source of delinquency in children. In the first law under which we worked in Cleveland there was a provision to the effect that an order might be made to the parents or those having children in charge, and that this order might be enforced as courts of equity enforce their decrees, which, of course, meant that the parents or guardian might be committed to the jail for failure to comply with such orders. In our present law the provision, which was copied from recent Colorado statutes, is much broader. It provides that any person, having the custody of a child, who contributes to its neglect, or any person who contributes to the delinquency of a child may be imprisoned in the workhouse for not more than a year and fined not more than one thousand dollars. Certain phases of this statute are of very doubtful constitutionality and its meaning has been already restricted by the supreme court decisions of several States; but there is probably no doubt as to the legality of that portion of the law which imposes the penalty for neglect, and we have had many convic-

tions thereunder. In fact, I was much surprised at the frequency of abandonments of families by fathers. Although we have not exclusive jurisdiction in this regard, many of these cases are now brought in our court. This is because there has been added to our law another provision to the effect that the county shall pay to the probation officer, when he thinks it necessary, forty cents a day for the benefit of the family during the period that the father is confined. This clause was added because the family of a man who is imprisoned often suffers more than the man himself, he having three meals a day and being in no fear of eviction for non-payment of rent. About four hundred dollars a month is paid out in this way. The law also provides that sentence may at any time be suspended upon such conditions as the court may prescribe. It has been our policy to impose heavy sentences and fines for the purpose of keeping these men for a long period of time under the care of the court. When, in the judgment of the probation officer and the authorities at the workhouse, a prisoner has been sufficiently

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chastened and really desires to lead the right kind of a life, he is paroled upon condition that he abstain from liquor and provide for his family. If he cannot be trusted with his wages his wife draws the money, and if she is shiftless or inefficient it is generally arranged that the Associated Charities handle the money and act as fiscal agent for the family. Visits are made by the probation officers to the homes of these men at least once in ten days. I think it is generally agreed in Cleveland that no other agency has ever handled so efficiently this class of cases. Very frequently judges and prosecutors do not appreciate the social value of this kind of work. The strict enforcement of such a law prevents a man and his family from becoming a burden upon society and makes him a valuable economic factor. Abandonment should be made a felony in all the States and an extraditable crime, and the strict enforcement of such laws would reduce this difficulty to the minimum.

Some of the very enthusiastic juvenile court workers have imagined that the court would soon work itself out of business.

They thought they could reform all of the children and that in the next generation there would be no crime, but it does not take long to dispel this delusion. In order better to understand our work we began to locate our delinquency and neglect cases upon maps, putting pins in the map of the city at the homes of the children against whom complaint was made. Some portions of the map were soon covered with pins, while others remained comparatively free. We soon discovered that these maps corresponded almost exactly with the maps which were kept in the Health Department to indicate the location of preventable diseases. In tracing the individual cases of delinquency to their cause we frequently found them attributable to some fault of society itself: accident, sickness—particularly tuberculosis—drunkenness, congestion of population, lack of play space and back of these, and the prolific cause of so many of them, poverty. In short, the preventable diseases and the preventable crimes come from the same districts. Some juvenile court workers have assumed that it was their function to cure

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all of these evils, even though other efficient agencies were working to the same end. This is a very grave mistake. Duplication of effort in charity work is as much of a waste as it is in mechanics. That town is indeed fortunate whose charity organizations work harmoniously together, each recognizing and respecting the field of operation of the other; and the juvenile court must work with these agencies and not in opposition to them. It is the strong arm of the law which lends efficiency to their work by correcting the evils which they bring to light. The juvenile court movement has not grown independently of other philanthropic agencies. It came into being as a part of the same impulse which urged them forward. Cities have ceased to grow merely in numbers; they now have a civic consciousness that is manifesting itself in a thousand different ways. City governments, charities, religion, and even trade itself, are becoming in a measure socialized. I do not mean socialistic in the political sense, but men are recognizing as never before their duty to their fellows. They recognize that they best

serve God by serving their fellowmen, and even in the commercial world the idea of service predominates more and more. The working people have come together in their unions to fight their employers; employers have formed associations to fight the unions. And bitterness and cruelty and brutality result. But who can say that these are not necessary steps which precede the day when the idea of friendship and serving one another shall permeate the whole of society?

## **XII**

### **THE BOY OF FOREIGN PARENTAGE**





## THE BOY OF FOREIGN PARENTAGE

E. E. BOHNER

*Immigrant Secretary, Pennsylvania State Young  
Men's Christian Association*

THE past century has seen a great revolution in industry, due largely to the introduction of steam and electricity in manufacture. Cooperative methods of work have taken the place of the individual workshop. Only a few decades ago the mass of people in certain countries in Europe and America lived in small towns and villages where the industrial, social, intellectual and moral life of both parents and children centered in the home. This industrial advance has been responsible for the vast movement of peoples from home and field into the crowded cen-

ters of industry in the cities, and has caused the great migration of peoples from the country districts of Europe to America. Villages have grown into towns, and towns into cities in a surprisingly short time. "In 1790 only three per cent of our population lived in cities, while in 1900 thirty-three per cent lived in cities of 8,000 population or over." (*Commons—Races and Immigrants in America.*)

Every problem that inheres in the very name "city"—whether it has to do with the political, social, industrial or religious phases of life, is greatly intensified by the presence of thousands and tens of thousands of foreign-speaking people in the most congested quarters. "One-fifth of our entire population lives in the thirty-eight cities of over 100,000 population; two-fifths of our foreign-born population, one-third of our native offspring of foreign parents, and only one-tenth of our people of native parentage live in such cities. That is to say, the population of the foreign-born in great cities is four times as great, and the proportion of children of foreign parents is three and one-

third times as great as that of the colonial and older native stock." (*Commons—Races and Immigrants in America.*)

A principle which must lie at the base of all work is that the European boy is not a different species—fundamentally he is the same as the American or any other boy. It is in his view of human relationships that he differs essentially. The monarchical system of government under which he has been born was the principle which made the father's rule in his European home absolute. The child has been forced to give implicit obedience to every direction of the father. This sense of authority was born in him and he has grown up to respect it. In the freer atmosphere of our American institutions and life, the danger is that this sense of and respect for authority will be lost by the once obedient farmer boy. In his old home there were geese, goats, swine or cattle to be shepherded and numerous chores about the farm to keep him profitably and wholesomely employed. Here his home is the yardless tenement, his playground the

street and his workshop the breaker or sweatshop.

In the great endeavor to succeed in this new land, the father's time is entirely occupied in earning a livelihood. Often to escape poverty the mother is compelled to go away from home to work—thus the home conditions are changed, and the former restraint on the children gone. The children soon learn in the school or on the street the English language and American (?) ways. Because they often act as interpreters for their parents, the children think they know more than their parents and refuse to obey them. This acts disastrously on the home. Very often the children lose respect for their parents because they cling to the old-world customs of dress, thought and life. To this collapse of the home is due largely the increased percentage of juvenile crime. *Commons* states that "The tendency towards crime among juveniles of foreign parentage is nearly twice as great as that of the children of American parentage, and the tendency among native children of foreign parentage is more than twice as great as that

among children of American parents." Some writers go so far as to say that in certain crowded quarters, the tendency towards juvenile crime among foreign children is six times as great as it is among American children.

Perhaps the greatest evil among foreign boys is that of child labor. The anxiety on the part of the foreign parents to succeed or at least to avoid starvation makes them willing, often eager, to put the children to work. The type of work to which these boys go is usually injurious to health, mind and morals. "To stunt the bodies and dull the brains of boys in breakers is to rob them of the mental equipment which is essential to enhance their social worth and enable them to adjust themselves to the requirements of modern life." (*Peter Roberts—Anthracite Coal Communities.*) The unsanitary conditions under which the men and boys work and live make it imperative that something be done to help them make the adjustment which is so necessary in the change from an agricultural to an industrial environment. The value of cleanliness and

the use of the bath should be taught them. It is utter folly to think that the kind of food used in Europe, eaten in equal amounts, will suffice in America to maintain mental and bodily vigor when the pace of work is quickened three or four hundred per cent, as often happens when the European workman reaches this country. From this underfed and poorly nourished state of mind and body of the parents the children suffer most. Military examinations conducted in several European countries show that the physical vigor of the returned immigrant is far below that of the man who has never been in America.

In this hasty process of Americanization which the foreign boy undergoes, he should have discovered for him the real value of his father and mother, and should be taught to honor them. It often happens that the boy is ashamed of his nationality as he shows by his early desire to change his name for an American one. He should be led to appreciate the great good there is in his country and should be made acquainted with

some of the splendid heroes who have labored to make his a worthy nation.

It is important that workers with foreign boys do not underestimate the boy's earlier viewpoint—nor should they overestimate our American ideals. To immigrant boys everything American seems good and worthy of imitation. Every Latin and Slav seems to inherit a love of music and an appreciation of drama and art, which heritage makes him peculiarly capable of appreciating our ideals of life if once these are understood. A certain young Pennsylvania barber who learned to speak some Italian and who taught English to an Italian tailor living next door soon had the opportunity of teaching a class of fifteen Italians. The first night the barber noticed that one of the men was rather dirty and carelessly dressed. At the close of the period the teacher had a quiet friendly talk with the man and when the class returned the next night, this particular man was quite clean and wore a tie exactly like that which the teacher had worn the first night. They had a good time together and when the class re-



turned the third night the pupil was not only clean and well dressed, but he had even followed the barber's change of neckwear. (The teacher happened to wear a different style of collar and tie on the first two nights.) The barber was heard to remark very significantly, "If these young men are watching and taking pattern after my clothes, what must they be doing with my language, my actions and my character? If so many of these young men are going back to their home villages in Europe to duplicate my life, I want the duplication to be as perfect as it can be. Therefore, I shall see that my conduct adequately represents the life of the Master to these men." If, as General Garibaldi said, "The Italian is as clay in the hands of you Americans; you can make or mar him," it is highly important that every true American strive and study to see that these "Coming Americans" are given the chance to grow into worthy citizens of their adopted country. The attitude of the American will largely determine what the immigrant man and boy will be.

**XIII**  
**THE EMPLOYER OF BOYS**



## THE OBLIGATION AND OPPORTUNITY OF THE EMPLOYER OF BOYS

CHAS. R. TOWSON,

*Secretary of the Industrial Department International  
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New York*

WITH each successive change in the basis of labor the relation between employer and employee becomes more complex. The transition from slavery, through serfdom, to the wage basis has increased the distance between employer and employee, while elevating the plane of their relationship. Employers have not been freed from responsibility with the changing order. While they may no longer have to clothe and feed their workers, they still have a direct responsibility for their welfare. The slave was supported and could be compelled—the

serf was protected and could be controlled, but the wage-earner is independent and therefore may be neither compelled nor controlled, but rather must be cooperated with and encouraged. The employer is now upon a plane of mutuality with his employees instead of being the owner, autocrat, or housefather that he once was. While his authority over the worker has decreased, his responsibility has actually increased.

Today emphasis upon this responsibility is marked. Obligations of employers are being emphasized not only by critics, moralists and reformers, but by the widespread sentiment of the people, expressing itself in sympathy with demands for a living wage, reasonable hours, one day rest in seven, employers' liability for injury, sick and death benefits, pensions, profit-sharing, etc. If the employer is under this obligation for employees in general he has a special responsibility for the *young workers* in his employ. This I shall assume and not argue. Nevertheless, it is well to remember, in dealing with such a topic, that it is much easier

to preach an employer's duty than to perform it.

In three important relations the obligation of an employer of boys is definite and grave; namely to the *business*, to the *boy* as an individual, and to *society* of which the boy is a member.

#### IN RELATION TO BUSINESS

The economic advantage to the employer of boys in the past has been out of proportion to that of the boy and of society. This was true in its most exaggerated form, perhaps, when in the first decades of the 19th century employers made alliance with the political economists in a cruel exploitation of childhood in the development of industry through the factory system. Here is a glimpse of conditions as described by Fiel- den in his "Curse of the Modern Factory System." Gilman in "A Dividend to Labor" and others give similar pictures.

"Workhouse children, six years old and upward, were let out in gangs by parish authorities to manufacturers who kept them in the mill ten, twelve, or fourteen hours a

day. The parish apprentices were sent without remorse or inquiry to be 'used up' as the cheapest raw material in 'the market.' The mill owners communicated with the overseer of the poor and a day was fixed for the examination of the little children. . . . On their arrival in Manchester or other towns, if not previously assigned, they were deposited in dark cellars, where the merchant dealing in them brought his customers and the mill owners, being able by the light of lanterns to examine the children. Their limbs and stature having undergone the necessary scrutiny, the bargain was struck. . . . In very many instances their labor was limited only by exhaustion after many modes of torture had been unavailingly applied to enforce continued action. . . . In brisk times their beds, such as they were, were never cool, for the mills were working night and day, and as soon as one set of children rose for labor, the other set retired for rest."

The unavoidable results of such overwork were, of course, sleepiness, weariness, inattention, repeated carelessness, punishment,

sulkiness, a degradation of the whole moral being, a perpetual hostility between over-looker and children, followed by frequent and cruel chastisements. The interest of the overseers was "to work the children to the utmost, because their pay was in proportion to the quantity of work that they could exact. Cruelty was, of course, the consequence." For example, Hutton, afterward the historian of Derby, was set to work in a silk mill when he was so short that he was placed on stilts to reach his work. His master's cane was so frequently employed to keep up his attention during the long hours that his life was in danger from the gangrened wounds. "Children were harassed to the brink of death by excess of labor; in many cases they were starved to the bone, while flogged to their work; and in some instances they were driven to commit suicide."

All this was done in the name and for the sake of business. Conditions have improved and yet in our generation the bitter cry of the children is heard in the land from farm, factory, mine, mill, store and sweatshop.



Let us not be unfair to the employer. We must remember that since competition is at the base of our industrial system there must be the maximum of temptation to selfishness, and this usually means the minimum of regard for the worker. The employer finds boy labor economical, therefore he buys boy labor, not always because he wants it, but because he must keep down cost of production—he must compete. Under such circumstances it may be unreasonable to expect employers to take the initiative in removing the evils attaching to boy labor. Those English manufacturers fought bitterly against the factory laws, and successive generations of manufacturers have continued the fight until now.

But it is worth while to remember that it was one of those manufacturers, Robert Owen, who was the moving spirit in the emancipation of the children of the mills, and who gave the world one of its first object lessons in sincere effort to discharge a mill owner's responsibility. And he, too, has some successors today.

Such employers are in advance of their

associates; they have discovered the demand as well as the opportunity for improved conditions for workers and are trying to meet them.

What are these demands? Two of the principal ones are:

1. That the life of the employee shall be *protected* and the burden of this protection borne by the industry.

2. That the life of the employee shall be *preserved* under humane and helpful conditions.

It has been said that the successful employer is probably not a hero, a saint, or a philanthropist. He will probably fail in business if he attempts to become any one of these; but if looked-for standards prevail, he will not be able to discharge his obligation as employer unless he shall embody something of all of these. The present-day standards require that to have ability to run a business the employer must add the ability and the willingness to recognize the individual rights of the worker and the community's rights in the worker. He must

serve the interests of *the business, the worker and the community.*

It is an encouraging sign of the times that the opportunity and the obligation of the employer are becoming practically identical, whether viewed from the standpoint of the interests of business, the boy, or the community; and that employers are seeing this. For example, here is the statement of the president of a great cotton mill, whose testimony is entitled to respect because the mill is one of the most successful financially, and because his interest in his employees has been the subject of wide notice.

He says: "The financial interest of my corporation requires that I should improve the boys' character, efficiency and friendliness. Responsibility consequent on authority also requires this of me as a citizen and as a professed Christian.

"My greatest opportunity is to acquire first-hand knowledge of the boys and of the things entering into their lives, and to influence them for good by an unmistakable personal interest in their welfare, which my

executive position helps to make effective."

Notice the emphasis he places upon:

1. *The economic value of "character, efficiency and friendliness."*

2. *The fact that his authority carries a responsibility; and that it is to be considered not only from the standpoint of the employer, but of the citizen and Christian as well.*

Note, too, that he recognizes the value of an employer's personal interest in the life of the boys, and the fact that as an employer he can make this personal interest specially effective for good.

These propositions are among the fundamentals of the modern relation of an employer to working boys. Whatever the motive, it is a fact that increasing intelligence on the part of employers brings increased efforts for the welfare of employees.

The number of such employers is increasing. The volume of welfare work over the land proves this: whether it is a recognition of obligation or opportunity, much is being done to show the employer's interest

in boys. Good working conditions, fair wages, and a chance to rise are essentials which every fair employer will provide as a matter of course. Many employers are making possible education in night school. Some pay the tuition; others pay liberally to support the schools; others conduct schools for their employees. Especially important is the awakening to the need for apprenticeship training or its equivalent. Schools for apprentices are being made possible by such employers as the Baldwin Locomotive Works, the New York Central Railroad, the General Electric Company and—through the Young Men's Christian Association—the Westinghouse Air Brake Company, the Lackawanna Railroad, the affiliated manufacturers of Bridgeport, Conn., the David Lupton's Sons Company, of Philadelphia, and many others.

Let it be noted that the success of these and all other forms of welfare work is usually in proportion to the amount of sincere personal interest on the part of the employer. Notwithstanding the loss of per-

sonal contact between employer and employee by reason of the size of the business and the numbers of employees in modern plants, the element of friendliness may be retained if the managers who represent the employer are of the right kind to have charge of boys. Such men beget a loyalty and service which is a real asset in the business. Note, too, that while the employers may work for the welfare of the boys through educational lines, such as have been referred to, the by-product of this work must prove valuable, for they will doubtless find that they have been educating those upon whom the future success of their business depends.

#### IN RELATION TO THE BOY

The obligation to raise standards of welfare is not upon the employer alone. He is not entirely to blame for present conditions and he cannot meet the demand for improvement unaided. If he decides to set up a higher standard of "safety," "hours,"

"wages," etc., he is met at once by some adverse conditions over which he has no control, among which are inefficiency and the lack of training of the boys. Arbitrary standards in business will not endure; there must be an economic basis for them and the employer who shortens hours or increases wages or installs safety devices according to impulse without regard to correct economic law, is courting financial failure. The employer who does not accurately reckon the producing power of his employees in relation to his expenditures for welfare work, is unwise.

Inefficiency of employees may be the worst foe to rising standards of working and living conditions; and it certainly is a discouraging factor in the problem of the employer's relation to boys. Here are some words from a railroad officer who employs numbers of boys under twenty years of age: "I find that ninety-nine per cent of all the applications I receive are from boys who have not advanced beyond the eleventh grade in our public schools; that they are

utterly lacking in home training or advice; that parents of many of them look forward to early getting some revenue from the boy's labor. Many of them have no thought of saving any money; it has never been done in the family, consequently it is looked upon as an impossibility. In regard to the 'Great White Way,' I find that the majority of boys have never been spoken to by their parents or sufficiently guarded against this phase of life."

This employer has put his finger upon the prime factors in the efficiency of boys—home life, education, economy, morals. For none of these things is the employer primarily responsible, but he must deal with them if he will do his duty to himself, the boy, and the community.

The story of this particular employer's efforts and successes in getting boys to study in night schools, to save money in building associations, to listen to his counsel as a friend, and how he has helped them in numerous cases to turn from the "Great White Way" is more like a chapter from



the Acts of the Apostles than from the story of a very successful and therefore a very busy railroad man. I can testify after observing his work for a number of years that such friendliness to boys pays the railroad company in returns that go to make dividends.

Since much of the burden of responsibility must be borne by the boys themselves, it is good to see so many sources available for help—the home, the school, the church, the employer, labor organizations, the Young Men's Christian Association and other agencies, all working together for the good of the boy.

#### IN RELATION TO SOCIETY

But these are not enough; not only should these forces be engaged, but organized society itself must be enlisted. And here also it is encouraging to see the improved conditions being brought about and the generally higher standards of physical, intellectual and moral life secured by *public sentiment* and *legislation*. As usual this

public sentiment and legislation have been aroused by individual initiative as illustrated by the National Child Labor Committee and other agencies.

Society has a proprietary interest in the working boy because of both his present and future value. Society is vitally interested in the relation of the employer to the boy, because the boy's value to society depends so largely upon the employer. Society joins the boy in demanding of the employer the protection of life from destruction by accident, disease, and overwork; and for the preservation of life under conditions conducive to growth and efficiency.

It is society's demand which is the most heeded by the employer. He may not always see the value to his business of conserving the boy's highest welfare; he may not be keenly sensitive to the claim of the boy's own individual rights; but he will hear the voice of society, for it has a penetrating voice, especially when speaking the word of command.

More than this, society can equalize the

employer's burdens as no other force can do. The employer who desires the highest standards and will willingly conform to them is often prevented by the competition of the less scrupulous. Society should help this employer by compelling a common obedience. It requires more conviction and courage than the average employer possesses to reduce the hours or increase the wages in his mills unless his competitors will do likewise. Not all employers can afford to take the initiative as the U. S. Steel Corporation has done. The department store that keeps open a few hours longer or gives fewer holidays has an advantage which seems very real to the average competing employer. Society comes to his relief and helps him more completely to do his duty to his employee by making his competitor do likewise.

In the foregoing I have tried to suggest:

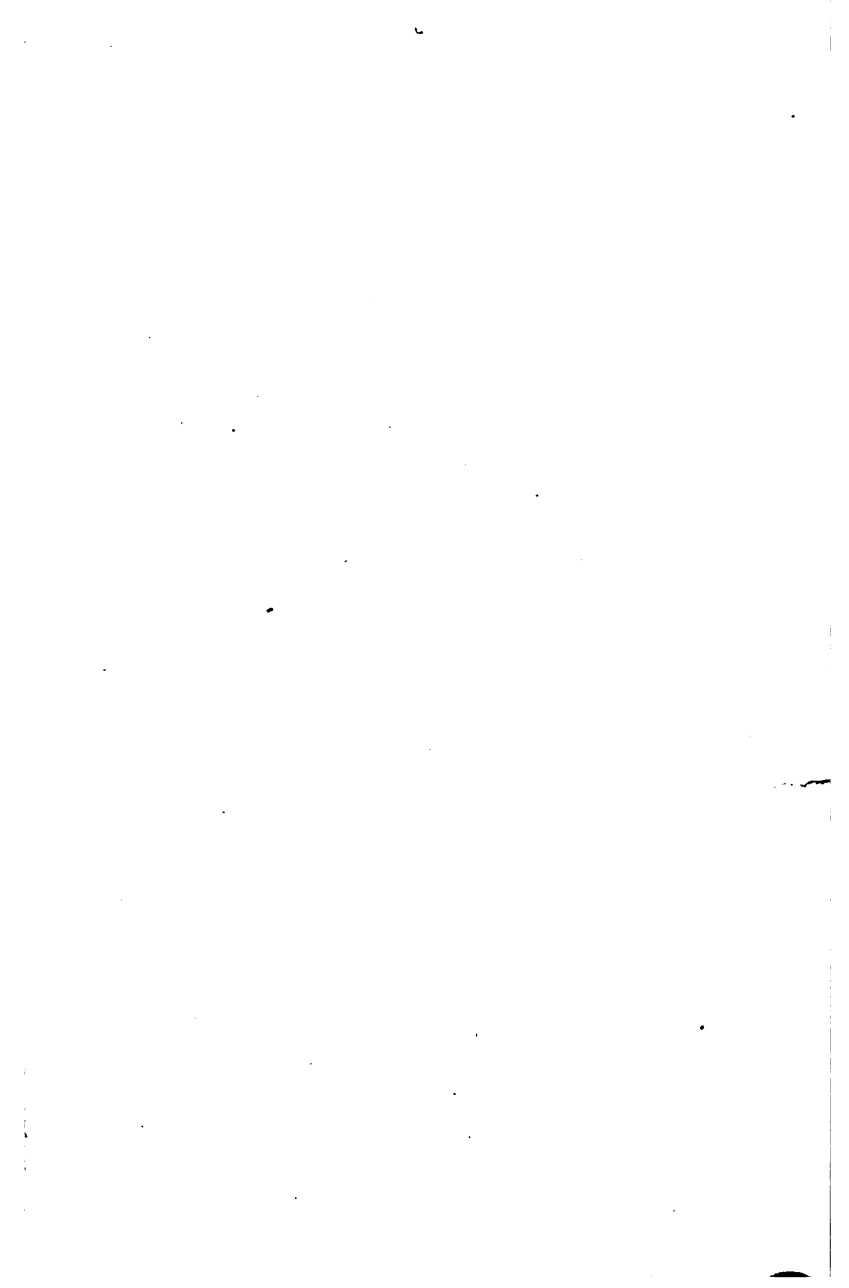
That present relations of employer to employed boys are the result of an evolution in which the employer has found his authority diminishing and his responsibility increasing; that the employment of youths

imposes a special responsibility upon the employer; that the employer's responsibility and opportunity for the boy relates to the business, to the boy and to society; that the employer's responsibility includes the welfare of the boy physically, intellectually, socially and morally; that the highest standards of welfare of boy workers will be possible only as the individual and organized forces of the community create sentiment which will do three things: (1) Show the employer his responsibility for the welfare of employed boys; (2) require greater preparation and efficiency on the part of boys; (3) stimulate organized society to recognize and assert its interest in the boy worker.

As these things come to pass, we shall find: (1) The age limit for young workers will be raised. (2) Wages will be more in keeping with the cost of living according to American standards. (3) Night work for boys will be abolished. (4) Hours of labor will be reduced. (5) The hazard of boy workers will be diminished by greater care and by new inventions. (6) Working

conditions will be made more wholesome. (7) Living conditions will be more directly a part of the employer's concern. (8) Recreation will be known as a prime factor in efficiency. (9) Facilities for occupational training will be more generally provided. (10) The personal interest of employers will beget a response in loyalty, enthusiasm and efficiency. (11) Character as well as dividends will be objective in business. (12) Employers will enable their employees to have a larger life while earning a living.

For these let us pray and for these let us as individuals and as organizations offer not criticism only, but constructive helpfulness to *employers*, to *working boys* and to *society*.



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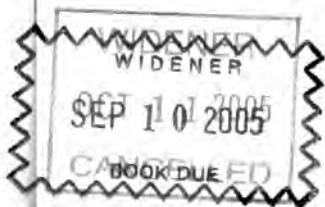
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